

THE
FOUR GOSPELS

A NEW TRANSLATION



IESVS CHRISTVS
PONTIFEX IN ÆTERNVM

THE FOUR GOSPELS

A New Translation

FROM THE GREEK TEXT DIRECT
WITH REFERENCE TO THE VULGATE
AND THE ANCIENT SYRIAC VERSION

By

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Preface by

HIS EMINENCE JAMES, CARDINAL GIBBONS

NEW YORK
WILLIAM H. YOUNG & COMPANY
27 BARCLAY STREET
1898

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Nos infrascripti Revisores Ord. Præd. pro Provincia S. Joseph diligenter perlegimus librum cui titulus: "The Four Gospels: a New Translation," ab A. R. P. Fr. Francisco A. Spencer, O. P., Ex-Prov., conscriptum. Opus istud reperimus scientiis biblicis juxta mores hodiernos prudenter accomodatum apprimeque idoneum ad lectionem Scripturarum promovendam inter populos qui lingua anglica utuntur. Quumque, præterea, edendum sit, uti par est, cum adnotationibus ex doctis catholicisque viris desumptis, dignum omnino judicamus quod typis mandetur.

Datum in Conventu nostro S. Joseph Ohiensi, die 30^a Augusti, 1897.

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Preface.

IN preparing this version of the Gospels it has been the translator's aim throughout to make use of idiomatic English, as far as the character of the New Testament and the style of the original text permit. He has endeavored to represent Our Lord and the apostles as speaking, not in an antique style, but in the language they would speak if they lived among us now.

The translation shows evidence of the great care that has been exercised in preserving the exact meaning of the text, while substituting a modern phraseology for the stately English of the Shakespearean era.

The foot-notes are put simply and clearly. There is also a harmony of the three "synoptic" Gospels, which together with the marginal notes and references make it a valuable book for clergy and students. At the same time the simplicity of the text, and the careful choice of words in ordinary use wherever possible make it a book that the busy mechanic, with little time for searching out the meaning of obsolete terms, can read intelligently and with interest. In fact, one of the chief results aimed at has been to place before the class of people Our Lord chose to dwell with while on earth, His words and life in the same earnest simplicity that He Himself manifested while among them.

James C. Gibbons
Archbishop of Baltimore
Baltimore Oct 27.th 1898

Introductory Remarks.

IN the course of making this translation from the Greek the choice among various readings has chiefly been determined by a concensus of well-known editors, such as Tischendorf, Westcott and Hort, Lachmann, and the translators of the “Revised Version;” this mode of procedure appearing preferable to adhesion to any single authority. The agreement or disagreement, also, of the Vulgate with one or more of these authorities has had its weight in the acceptance or rejection of particular readings. In cases where it will be seen in the margin that “V. and some MSS.” differ from the reading accepted in the text, it will almost always be found that the reading of the “MSS.” is that of the “Textus receptus,” and unsupported by the authority of good manuscripts and critics. The celebrated Syriac Version known as the Peshitto, which in several remarkable places ranges itself on the side of the best authorities, was also consulted.

It has not been attempted to note in the margin every variation between the Vulgate and the Greek, or between the different Greek readings; but only those which seemed to be of considerable importance. The same may be said of alternative readings of words or phrases. Doubtless in the noting

INTRODUCTORY REMARKS.

or non-noting of discrepant readings and alternative readings there will be found some inconsistencies, as it is difficult to always draw the line accurately between what is important enough to note and what is less important.

In the marginal notes G. stands for Greek, V. for Vulgate, S. for Syriac (Peshitto) and Lit. for "literally." The letters in the text mark the references to other passages of the Gospels, or of the Old Testament, while the numbers serve for calling attention to various points noted in the margin. The letters and numbers are placed before the word or passage concerned, while the asterisks, etc., which refer the reader to the footnotes, are placed after.

As the three Synoptic Gospels contain frequent and continued parallels with each other, they are each furnished on the inner margins with a harmony, or references—chapter and verse—to the other two. The heavy-faced numbers refer to the chapters, the smaller to the verses. In like manner the chapters and verses of the text itself are indicated by heavy and light-faced numbers on the outer margin.

The Gospels for the Sundays and principal Feasts of the year are indicated in the margin opposite the opening words. The conclusion of each is marked by a cross in the text.

For the foot-notes we are largely indebted to Archbishop Kenrick's Bible and to Father Maas's "Life of Christ."

May this translation tend to increase the knowledge and love of the Holy Gospel, and of Him whose life and words it contains.

F. A. SPENCER, O. P.

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S^t Mathew the Apostle S^t MATHEW ^y Evangelist. Ethiopia & was
& Evangelist preach^d Christe royal line in his humanitie ~ ~ slayn with an
ed the Gospell in Manlike himself, deriving downe the same, Halbert.
1678. To JOSEPH^s Tribe from faithfull ABRAHAM Bed: er Baro.
Place these two figures before the title of 4th Part. Sept. 21.

THE
HOLY GOSPEL OF JESUS CHRIST
ACCORDING TO
MATTHEW.

THE INTRODUCTION.

¹ The genealogy of JESUS CHRIST, the Son of David, the son of Abraham.
Abraham begot Isaac ; Isaac begot Jacob ; Jacob begot Judah and his brothers ; Judah begot Peres and Zerah by Tamar ; Peres begot Hesron ; Hesron begot ²Ram ; Ram begot Amminadab ; Amminadab begot Nahshon ; Nahshon begot Salmon ; Salmon begot Boaz by Rahab ; Boaz begot Obed by Ruth ; Obed begot Jesse ; Jesse begot David the King.

David the King begot Solomon by her *who was the wife of Uriah* ; Solomon begot Rehoboam ; Rehoboam begot Abijah ; Abijah begot ³Asa ; Asa begot Jehoshaphat ; Jehoshaphat begot Joram ; Joram begot Uzziah ; Uzziah begot Jotham ; Jotham begot Ahaz ; Ahaz begot Hezekiah ; Hezekiah begot Manasseh ; Manasseh begot ⁴Amon ; Amon begot Josiah ; Josiah begot Jechoniah and his brothers at *the time* of the removal to Babylon.

After the removal to Babylon, Jechoniah begot ⁵Salathiel ; Salathiel begot Zerubbabel ; Zerubbabel begot Abiud ; Abiud begot Eliakim ; Eliakim begot Azor ; Azor begot Sadok ; Sadok begot Achim ; Achim begot Eliud ; Eliud begot Eleazar ; Eleazar begot Matthan ; Matthan begot Jacob ; Jacob begot Joseph the husband of MARY, of whom was born JESUS, who is called CHRIST. ♣

So all the generations from Abraham to David are fourteen generations ; and from David to the removal to Babylon fourteen generations ; and from the removal to Babylon unto Christ fourteen generations.

- 1 The Gospel for the Feast of the Nativity of the B. V.
2 M., Sept. 8, and for St. Joachim's Day.
3 ¹Or, *The book of the descent*
4 ²GV. Aram.
5 ³G. Asaph.
6 ⁴G. Amos.

PART I.—THE INFANCY AND HIDDEN LIFE OF
CHRIST.

1. *The Conception and Birth of Christ.*

The Gospel for Christmas Eve, and for St. Joseph's Day, March 19. 18 ^a Now in this wise was Jesus Christ begotten : His mother Mary having been espoused to Joseph, before they came together she was found with child of the Holy Ghost. And Joseph her husband, being a just man, and not willing to expose her to public notice, was minded to put her away privately. 19 ^{a Luke 1. 26.} But while he thought on these things, an angel of the Lord appeared to him in a dream, saying : “Joseph, son of David, fear not to receive Mary thy wife : for that which is conceived in her is of the Holy Ghost. And she shall bring forth a son ; and thou shalt call his name JESUS ; for he shall save his people from their sins” **X**. Now all this has come to pass, that that which was spoken by the Lord through the prophet might be fulfilled : 20 ^{b Is. 7. 14.} 23 ^b“Behold the Virgin shall be with child, and shall bring forth a son,
And they shall call his name Emmanuel ;” 24 which translated means, “God with us.” And Joseph rose up from his sleep, and did as the angel of the Lord commanded him, and received her as his wife. And he knew her not till ^cshe brought forth* ¹ a son : and ^dhe called his name JESUS.

2. *The Wise Men from the East.*

2 ^e When Jesus was born at Bethlehem in Judæa in the days of King Herod, there came ² wise men ^ffrom the East to Jerusalem, saying : “Where

* *Till she brought forth.* This was a Hebrew form of speech, and does not imply that Joseph knew her afterward. Thus we read in Psalm 109 : The Lord said to my Lord, sit thou on my right hand, till I make thy enemies thy footstool. Yet the Son will not cease to sit at the Father's right hand afterward, and for all eternity. See also Gen. 8. 6, 7 ; Is. 46. 4 ; 1 Mac. 5. 54.

† *Wise men, or, Magians.* These were men of the learned Chaldee or Persian caste of priests. They were the astronomers of the period.

is he that is born King of the Jews? for we saw his star in the East, and are come to worship him.” When King Herod heard this he was troubled, and all Jerusalem with him. And he assembled all the chief priests and scribes of the people, and inquired of them where the Christ should be born. They told him: “At Bethlehem in Judæa: for thus it is written by the prophet:

“And thou Bethlehem, land of Judah,
Art in no wise least among the princes of
Judah:

For out of thee shall come forth a Leader,
Who shall ¹rule my people Israel,”

Then Herod, privately calling the wise men, ascertained of them the time when the star appeared to them. And he sent them to Bethlehem, and said: “Go and search out carefully concerning the child; and when you have found him, bring me word that I too may come and worship him.” They, having heard the king, went their way; and lo, the star, which they had seen in the East, went before them, till it came and stood over where the child was. When they saw the star they rejoiced with very great joy. And they went into the house and saw the child with Mary his mother; and they fell down and worshipped him; and opening their treasures they offered him gifts, gold, and frankincense, and myrrh. And being warned in a dream that they should not return to Herod, they departed to their own country by another way. **¶**

3. *The Flight into Egypt.*

Now when they had departed, an angel of the Lord appeared to Joseph in a dream, saying: “Rise and take the child and his mother, and flee into Egypt, and live there till I tell thee; for Herod is about to seek the child to destroy him.” He rose, and took the child and his mother by night, and withdrew into Egypt; and was there until the death of Herod: that that which was spoken by the Lord

⁶ ^a Mich. 5. 2.
John 7. 42.

¹ Or, be sheep-
herd over
⁷ or, feed

¹³ The Gos-
pel for Holy
Innocents'
Day, Dec.
28.

^a Os. 11. 1.

through the prophet might be fulfilled : ^a “Out of Egypt I called my Son.”

4. *The Massacre of the Innocents.*

16 Then Herod, when he saw that he had been played upon by the wise men, was exceedingly enraged, and sent and killed all the male children that were in Bethlehem, and in all its surroundings, from two years old and under, according to the time which he
17 had ascertained of the wise men. Then that which was spoken through Jeremiah the prophet was fulfilled :

^b Jer. 31. 15.

18 ^b “A voice was heard in Ramah,
Weeping and great mourning,
Rachel weeping for her children ;
And she would not be comforted, because they
are not.” 

5. *The Return from Egypt.*

19 But when Herod was dead, an angel of the Lord
20 appeared in a dream to Joseph in Egypt, saying :
“Rise, and take the child and his mother, and go into
the land of Israel ; for they who sought the child’s life
21 are dead.” And he rose and took the child and his
22 mother, and came into the land of Israel. But
having heard that Archelaus was reigning over Ju-
dæa in the place of his father Herod, he was afraid
to go there ; and being warned in a dream, he with-
23 drew into the country of Galilee, and came and
dwelt in a city called Nazareth ; that that which was
spoken through the prophets might be fulfilled, that
he should be called a Nazarene.*

* *Should be called a Nazarene.* These words are not found in the writings of any particular prophet ; but they give the sense of what was said by several prophets. As the inhabitants of Nazareth seem to have been a rather despised class, it is probable that special reference is made to Is. 53. 3.

1 3

PART II.—THE PUBLIC LIFE OF CHRIST.

§ 1.—THE INITIATION OF CHRIST INTO HIS
MINISTRY.1. *The Preaching of John the Baptist.*

In those days appeared John the Baptist, preaching in the desert of Judæa, saying: “Repent; for the kingdom of heaven is at hand.” For this is he who was spoken of by Isaiah the prophet:

^a“The voice of one crying in the desert,
‘Prepare the way of the Lord,
Make straight his paths.’”

Now he, John, had his garment of camel’s hair, and a leathern girdle about his loins; and his food was locusts and wild honey. Then went out to him Jerusalem, and all Judæa, and all the region about the Jordan; and they were baptized by him in the river Jordan, confessing their sins. But when he saw many of the Pharisees and Sadducees coming to his baptism, he said to them: “You offspring of vipers, who warned you to flee from the wrath to come? Bring forth therefore fruit worthy of repentance. And think not to say within yourselves,

^b‘We have Abraham for our father:’ for I tell you that God is able out of these stones to raise up children to Abraham. Even now is the axe laid to the root of the trees. Every tree, therefore, that does not bring forth good fruit is hewn down, and cast into the fire. ^cI indeed baptize you in water to repentence: but he who is coming after me is mightier than I, whose shoes I am not worthy to carry; he shall baptize you in the Holy Ghost and in fire:*

17 whose fan [†] is in his hand, and he will thoroughly

^a Is. 40. 3.

^b John 8. 30.

^c John 1. 26.

* *In fire*: in allusion to the descent of the Holy Ghost in the form of tongues of fire on the day of Pentecost.

† *Whose fan*. Threshing in the East was done by flails, or by the tramping of oxen upon the wheat, which was strewed over a hard piece of ground, open to the air, called the threshing-floor. The grain was then separated from the chaff by throwing it against the wind; the chaff was blown away,

cleanse his threshing-floor, and will gather his wheat 1 3 into the granary ; but the chaff he will burn up with unquenchable fire.”

2. *The Baptism of Christ.*

13 Then came Jesus from Galilee to the Jordan to John, 9
 14 to be baptized by him. But John would have hindered him, and said : “I need to be baptized by thee, 15 and dōst thou come to me?” But Jesus answered him : “Suffer it to be so now : for thus it becomes us to fulfill all righteousness.”* Then he suffered him. 16 And Jesus, having been baptized, came up straight-way from the water : and behold, the heavens were opened to him, and he saw the Spirit of God descending as a dove, and coming upon him ; and lo, a voice 11 out of the heavens which said : “This is my beloved Son, in whom I am well pleased.” 10 21 22

3. *The Fasting and Temptation of Christ.* 4

The Gospel for the First Sunday in Lent.

4 Then Jesus was led up by the Spirit into the 12 1 desert to be tempted † by the devil. And when 13 2 he had fasted forty days and forty nights, he was 3 afterward hungry. And the tempter came and said to him : “If thou art the Son of God, command these 4 stones to become ¹ bread.” But he answered : “It is written, ² ‘Man shall not live by bread alone, but by every word that proceeds out of the mouth of God.’” 5 Then the devil took him up into the holy city, and 6 set him on the pinnacle of the temple, and said to him : “If thou art the Son of God, cast thyself down : for it is written, 9 10
 b Ps. 90. 11.
 b ‘He will command his angels concerning thee ;
 And on their hands they shall bear thee up,
 Lest thou dash thy foot against a stone.’” 11

while the grain fell back on the floor. *The fan* was the instrument by which the grain was thrown up into the air.

* *All righteousness* : everything that pertained to religious ceremonial and public edification.

† *Tempted*. Christ was subject to no *internal* temptation, because he was altogether free from sin : but he suffered himself to be tempted *externally*, that his conduct under temptation might be an example to us.

1 4

12 Jesus said to him : “Again it is written, ^a ‘Thou shalt 7 ^b Deut. 6. 16.
 5 not tempt the Lord thy God.’” Again, the devil 8
 took him up into a very high mountain, and showed
 6 him all the kingdoms of the world, and the glory of
 7 them, and said to him : “All these things will I 9
 8 give thee, if thou wilt fall down and worship me.”

Then said Jesus to him : “Begone, Satan : for it is 10
 written, ^b ‘Thou shalt worship the Lord thy God, 11 ^b Deut. 6. 13,
 13 and him only shalt thou serve.’” Then the devil 12 and 10. 20.
 13 left him, and behold, angels came and ministered to
 him. ☧

§ 2.—THE BEGINNING OF THE MINISTRY OF JESUS.

1. *Jesus Begins to Preach, and calls His First Disciples.*

14 14 Now when Jesus heard that John was delivered 12 ^c John 4. 43.

31 up, he withdrew into Galilee ; and leaving Nazareth 13
 he came and dwelt in Capernaum, which is by the
 sea, within the confines of Zebulun and Naphtali ;
 that that which was spoken by Isaiah the prophet 14
 might be fulfilled :

^d “ Land of Zebulun, and land of Naphtali, 15 ^d Is 9. 1.
 By the road of the sea, beyond the Jordan,
 Galilee of the ¹ Gentiles :
 The people who sat in darkness
 Saw a great light ;
 And to those who sat in the region and shade
 of death
 Did light spring up ”

¹ Or, *nations* :
and so else-
where.

15 From that time Jesus began to preach, and to say : 17
 “ Repent ; for the kingdom of heaven is at hand.”

16 ^e And as he walked by the Sea of Galilee, he 18 ^{The Gos-}
 saw two brothers, Simon who was called Peter, and ^{pel for St.}
 Andrew his brother, throwing a casting-net into the ^{Andrew's}
 17 lake : for they were fishermen ; and he said to them : 19 ^{Day, Nov.}
 “ Come after me, and I will make you fishers of ^{30.}
 men.” And they at once left the nets, and followed 20 ^{• Luke 5. 2.}
 18 him. Going on from thence he saw two other 21
 19 brothers, James the son of Zebedee, and John his
 20 brother, in the boat with Zebedee their father,
 mending their nets ; and he called them. And they 22

straightway left the nets and their father, and followed him.

2. *He Casts Out Devils and Cures Diseases.*

- ¹Or, *good tidings*: and so elsewhere.
- ²Or, *epileptics*: and so elsewhere.
- 23 And Jesus went about all Galilee, teaching in their synagogues, and preaching the ¹ gospel of the Kingdom, and curing every kind of disease, and 24 every kind of infirmity among the people. And the report of him went out into all Syria: and they brought to him all that were sick, afflicted with various diseases and sufferings, demoniacs, and ² lunatics, and paralytics; and he cured them. And great multitudes followed him from Galilee and Decapolis, and Jerusalem, and Judea, and from beyond the Jordan.

§ 3.—THE SERMON ON THE MOUNT.

1. *The Beatitudes.*

The Gospel for All Saints' Day, Nov. 1.

³Some MSS. transpose ver. 4 and 5.

⁴Or, *justice*: and so elsewhere.

- 5 And seeing the multitudes he went up into the mountain; and when he had sat down, his disciples came to him. And he opened his mouth and taught them, saying:
- 3 Blessed are the poor in spirit: for theirs is the kingdom of heaven.
- 4 ³Blessed are the meek: for they shall inherit the earth.
- 5 Blessed are they that mourn: for they shall be comforted.
- 6 Blessed are they that hunger and thirst after ⁴ righteousness: for they shall be filled.
- 7 Blessed are the merciful: for they shall obtain mercy.
- 8 Blessed are the pure in heart: for they shall see God.
- 9 Blessed are the peacemakers: for they shall be called sons of God.
- 10 Blessed are they that are persecuted for righteousness' sake: for theirs is the kingdom of heaven.
- 11 Blessed are you when *men* revile you, and persecute you, and speak all manner of evil against you falsely,

for my sake: be glad, and rejoice exceedingly, for 12 great is your reward in heaven: ~~for~~ for so they persecuted the prophets who were before you.

2. *What the Apostles and Priests of the New Law Must Be.*

^a You are the salt of the earth: but if the salt has 13 ^aMark 9. 49.
lost its flavor, with what shall it be salted? It is no
longer good for anything but to be cast out, and
trodden under foot by men. You are the light of 14
the world. A city that is set on a hill cannot be
hid. ^b Neither do men light a lamp, and put it 15 ^bMark 4. 21.
under the bushel, but on the lampstand, so that it Luke 8. 16,
shines for all who are in the house. Even so let 16
your light shine before men, that they may see your
good works, and glorify your Father who is in
heaven.

3. *The Relation of the Old Law to the New.*

a. *General Principle.*

Do not think that I came to destroy the law or 17
the prophets. I came not to destroy, but to fulfil.
For truly I say to you, ^ctill heaven and earth pass 18 ^cLuke 16.17.
away, one jot* or one tittle shall in no wise pass away
from the law till all things are accomplished. Who- 19
ever therefore shall break one of these least com-
mandments, and shall so teach men, shall be called
least in the kingdom of heaven: but whoever shall
do and teach them, he shall be called great in the
kingdom of heaven. For I say to you, that unless 20 ^dThe Gos-
your righteousness shall exceed that of the scribes
and Pharisees, you shall in no wise enter into the
kingdom of heaven.

pel for the
Fifth Sun-
day after
Pentecost.

b. *The Fifth Precept of the Decalogue.*

You have heard that it was said to the men of 21

* *Jot*: Hebrew, *Jodh*: the smallest letter in the Hebrew alphabet.—*Tittle*: point or apex of a Hebrew letter. The meaning of this verse is, that nothing of the Law has passed away without its fulfilment in Christ and the Church. The minutest particulars have had their accomplishment.

^a Ex. 20. 13.
Deut. 5. 17.

¹ An expression of contempt.

² Or, *Moreh*:
a Hebrew expression of condemnation.

^b Luke 12. 58.

- old: ^a “Thou shalt not kill; and whoever shall kill shall be in danger of the judgment.” But I say to you, that every one who is angry with his brother shall be in danger of the judgment. And whoever shall say to his brother, ¹ “Raca,” shall be in danger of the council. And whoever shall say, ² “Thou fool,” shall be in danger of the hell of fire. If therefore thou art offering thy gift at the altar, and there rememberest that thy brother has anything against thee, leave there thy gift before the altar, and go, first be reconciled to thy brother, and then come and offer thy gift. ~~¶~~ ^b Agree with thy adversary quickly while thou art with him on the way; lest thy adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. 26 Truly I say to thee, thou shalt by no means come out thence, till thou hast paid the last farthing.

c. *The Sixth Precept.*

^c Ex. 20. 14.
³ Lit. stumble.

- 27 You have heard that it was said: ^c “Thou shalt not commit adultery.” But I say to you, that every one who looks at a woman to lust after her has already committed adultery with her in his heart. And if thy right eye causes thee to ³ sin, pluck it out and cast it from thee: for it is expedient for thee that one of thy members should perish, and not thy whole body be cast into hell. And if thy right hand causes thee to sin, cut it off, and cast it from thee: for it is expedient for thee that one of thy members should perish, and not thy whole body go into hell.

^d Deut. 24. 1.
^e Mark 10. 11.
Luke 16. 18.

- 31 It was said also: ^d “If any one divorces his wife, let him give her a writing of repudiation.” But I say to you, that ^e every one who divorces his wife, except on the ground of fornication, makes her an adulteress: and whoever marries her who has been divorced is committing adultery.

d. *Concerning Oaths.*

^f Ex. 20. 7.
Lev. 19. 12.
Deut. 5. 11.

- 33 Again, you have heard that it was said to the men of old: ^f “Thou shalt not perjure thyself, but shalt perform to the Lord thy oaths.” But I say to you,

do not swear at all ;* neither by the heaven, for it is God's throne ; nor by the earth, for it is his footstool ; 35 nor by Jerusalem, for it is the city of the great King. Neither shalt thou swear by thy head, for thou canst 36 not make one hair white or black. But let your 37 speech be, Yes, yes ; No, no : and that which is beyond this is of¹ the evil one.

¹ Or, *evil*

e. *The New Law of Revenge.*

You have heard that it was said : ^a“ An eye for 38 an eye, and a tooth for a tooth.” But I say to you, 39 do not resist him that is evil ; but ^bif any one smites thee on thy right cheek, turn to him the other also. And let him who wishes to go to law with thee, and 40 take away thy ²coat, have thy cloak also. And if 41 any one compels thee ^fto go one mile, go with him ²Or, *tunic*: ³two. Give to him that asks of thee, and from him ³V. *other two*. that would borrow of thee turn not away,

^aEx. 21. 24.
Lev. 24. 20.
Deut. 19. 21.

^bLuke 6. 29.

²Or, *tunic*:
and so else-
where.

f. *The Love of Enemies.*

You have heard that it was said : ^c“ Thou shalt 43 love thy neighbor, and hate thy enemy.” ^dBut I 44 say to you, love your enemies, ^edo good to those who hate you, and ^epray for those who ⁵ill-treat and persecute you : that you may be children of your 45 Father who is in heaven, for he makes his sun to rise on the evil and the good, and sends rain on the just and the unjust. ^fFor if you love those who 46 ^fLuke 6. 32. love you, what reward have you ? do not even the ⁶publicans the same ? And if you salute your brethren only, what do you more than others ? do not even the Gentiles the same ?

^cLev. 19. 18.
^dLuke 6. 27.
^eMany MSS.
omit this
clause.

^fLuke 23. 34.
⁵Many MSS.
omit *ill-treat*
and.

⁶Or, *tax-*
gatherers:
and so else-
where.

* *Do not swear at all.* The Jews deemed it allowable to swear by certain things without necessity or truth. Jesus did not hereby forbid swearing in case of necessity. St. Paul in several places calls on God to witness the truth of what he affirms.

† *If any one compels thee.* The couriers employed by the government often impressed private individuals into service, forcing them to lend their vehicles, and to attend them for a part of the journey. Our Lord recommends cheerful submission to this grievance, and a willingness to bear still greater annoyance

- 48 Be you, therefore, perfect, as your heavenly Father is perfect.

4. Of Purity of Intention.

a. General Principle

- 6 Take heed not to perform your righteousness before men, in order to be seen by them: otherwise you have no reward with your Father who is in heaven.

b. Almsgiving.

- 2 When therefore thou givest alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may be glorified by men. Truly I say to you, they have their reward in full. But when thou givest alms, let not thy left hand know what thy right hand is doing: 4 that thy alms may be in secret; and thy Father, who sees in secret, will reward thee.

c. Prayer.

- 5 And when you pray, be not as the hypocrites, who love to stand and pray in the synagogues and at the street-corners, that they may be seen by men. Truly 6 I say to you, they have their reward in full. But thou, when thou prayest, enter thy private chamber, and having shut the door, pray to thy Father who is in secret; and thy Father, who sees in secret, will 7 reward thee. And in praying do not ¹ gabble, as the heathen do: for they think that they will be 8 heard for their much speaking. Be not therefore like them: for your Father knows what you have 9 need of, before you ask him. ² Do you, therefore, pray in this manner:

- 10 Our Father who art in heaven, Hallowed be thy name.
Thy kingdom come.
Thy will be done on earth as it is in heaven.
11 Give us this day ² our supersubstantial bread.*

¹ Or, *babble*

^a Luke 11. 2.

² Or, *our daily bread or, our bread necessary to the support of life or, our bread for the coming day*

* *Supersubstantial bread*: that is, of a nobler order of substance than the natural substance of bread: or, in which a

And forgive us our debts, as we forgive our 12 debtors.

And lead us not into temptation :*

13

But deliver us from ¹ evil. Amen.

¹ Or, the
evil one

^a For if you forgive men their trespasses, your 14 heavenly Father will forgive you also. But if you 15 do not forgive men their trespasses, neither will your Father forgive your trespasses.

^a Mark 11.25.

d. Fasting.

And when you fast, be not, as the hypocrites, of 16 a sad countenance: for they disfigure their faces, that they may be seen by men to be fasting. Truly I say to you, they have their reward in full. But 17 thou, when fasting, anoint thy head and wash thy face; that thou mayest not be seen by men to be 18 fasting, but by thy Father, who is in secret; and thy Father, who sees in secret, will reward thee.

5. Of True Riches, and of Trust in Divine Providence.

Lay not up for yourselves treasures upon the 19 earth, where moth and rust consume, and where thieves break in and steal. ^b But lay up for your- 20 ^b Luke 12.33. selves treasures in heaven, where neither moth nor rust consumes, and where thieves do not break in nor steal. For where thy treasure is, there will thy 21 heart be also. ^c The lamp of the body is the eye. 22 ^c Luke 11. 34. If then thy eye is ² sound, thy whole body will be full of light. But if thy eye is ³ diseased, thy whole 23 ² Lit. simple. ³ Lit. evil. body will be full of darkness.† If therefore the

higher substance has taken the place of a lower: in other words, the substance of the Body of Christ under the accidents of bread—the Holy Eucharist. Thus some of the Fathers understand the phrase. Others, translating the Greek word *epiousion* by *daily* (as the Vulgate itself does in Luke 11. 3), understand by it the daily bread needed to support the body, and the daily graces necessary to support the soul to do the will of God. The Greek word (used in both Matthew and Luke) may be taken in either sense. It is found nowhere else but in the Lord's prayer.

* *Lead us not into temptation.* The Scripture here ascribes to God what he permits to happen. The word *temptation* may also here be used for *trials*.

† *Full of darkness.* There is here an implied comparison of the eye with conscience. If the conscience is dark, in

- The Gos-**
pel for the
Fourteenth
Sunday
after Pente-
cost.
- ^a Luke 16.13.
¹ V. uphold.
² Or, riches
^b Luke 12.22.
- 24 light which is in thee is darkness, how great will the darkness be ! ^a No man can serve two masters: for either he will hate the one, and love the other ; or 25 else he will ¹hold to the one and despise the other. You cannot serve God and ² mammon. Therefore I say to you, ^b be not anxious for your life, what you shall eat, nor for your body, what you shall put on. 26 Is not the life more than the food, and the body *more* than the clothing ? Look at the birds of heaven, how they neither sow, nor reap, nor gather into 27 barns ; and your heavenly Father feeds them. Are you not of much more value than they ? And which 28 of you by anxious thought can ³ add one span to the measure of his life ? * And why are you anxious 29 about clothing ? Consider the lilies of the field, how they grow : they toil not, neither do they spin ; yet 30 I say to you, that not even Solomon in all his glory was arrayed like one of these. But if God clothes in this manner the grass of the field, which is to-day, 31 and to-morrow is cast into the oven, will he not much more clothe you, O ye of little faith ? Be not anxious therefore, saying, "What shall we eat ?" or, "What 32 shall we drink ?" or, "With what shall we clothe ourselves ?" For after all these things the Gentiles 33 seek : for your heavenly Father knows that you need all these things. But seek his kingdom and his 34 righteousness ; and all these things shall be added to you. ~~¶~~ Be not therefore anxious for to-morrow ; for to-morrow will be anxious for itself. Sufficient for the day is the evil thereof.

³ Or, add a cubit to his stature

^o Luke 6.37.

^a Mark 4. 24.
^o Luke 6. 41,
&c.

6. Of Rash and Severe Judgments.

- 7 ^oJudge not, that you may not be judged. 2 For with what judgment you judge, you shall be judged : and ^a with what measure you mete, it shall 3 be measured to you. ^eAnd why dost thou look at

what darkness will the outward and inward condition and conduct of the man be !

* *The measure of his life.* The word in the original means either *age* or *height*. *Span*, literally *cubit*, may be taken to represent a short space of time, as, an hour.

the mote that is in thy brother's eye, and not perceive the beam in thy own eye? Or how wilt thou say to thy brother: "Let me extract the mote from thy eye;" and lo, the beam is in thy own eye? Hypocrite, first cast the beam out of thy own eye, and then shalt thou see clearly to extract the mote from thy brother's eye.

7. *Of Prudence.*

Give not to the dogs that which is holy,* and cast not your pearls before the swine; lest perchance they trample them under their feet, and turn and tear you.

8. *The Right and Duty of Prayer.*

^a Ask, and it shall be given to you; seek, and you shall find; knock, and it shall be opened to you. For every one that asks receives; and he that seeks finds; and to him that knocks it shall be opened.

⁷ ^a Matt. 21. 22.
Mark 11. 24.
Luke 11. 9.

⁸ John 14. 13,
and 16. 24.

^b Or what man of you, whose son shall ask him for a loaf, will give him a stone? or if he shall ask for a fish, will give him a serpent? If you then, being evil, know how to give good gifts to your children, how much more will your Father who is in heaven give good things to those who ask him?

⁹ ^b Luke 11. 11.

9. *The Golden Rule.*

^c All things therefore, whatsoever you wish that men should do to you, do you also to them: for this is the law and the prophets.

¹² ^c Luke 6. 31.

10. *The Narrow Gate.*

^d Enter in by the narrow gate: for wide is the

¹³ ^d Luke 13. 24.

* *Give not to the dogs that which is holy.* This may have reference to the flesh of victims offered in sacrifice under the Jewish Law, which was not thrown away to be eaten by dogs, but was eaten by the priest, or by those who made the offering. It is a proverbial expression, used by Our Lord to teach the lesson that we ought not rashly propose the sublime mysteries of faith to the profane and sensual. St. Augustine understands by dogs the enemies of the truth, by swine its despisers.

¹ v. how narrow, &c. 14 gate, and broad is the way that leads to destruction, and many are they who enter by it: ¹ for narrow is the gate, and confined the way that leads to life, and few are they that find it.

11. *Against False Prophets.*

The Gospel for the Seventh Sunday after Pentecost. 15 Beware of false prophets, who come to you in sheep's clothing, but inwardly are ravenous wolves. 16 By their fruits you shall know them. ^a Do men gather grapes of thorns, or figs of thistles? ^b Even so every good tree brings forth good fruit; but the corrupt tree brings forth bad fruit. A good tree cannot bring forth bad fruit, nor can a corrupt tree bring forth good fruit. ^c Every tree that does not bring forth good fruit is hewn down, and cast into the fire. So by their fruits you shall know them.

12. *Of Presumption.*

^d Matt. 25, 11, 12. 21 ^d Not every one who says to me: "Lord, Lord," shall enter into the kingdom of heaven, but he that does the will of my Father who is in heaven.  22 Many will say to me in that day: "Lord, Lord, did we not prophesy in thy name, and in thy name cast out devils, and in thy name do many ^e miracles?" ^e Matt. 25, 41. 23 ^e And then will I declare to them: "I never knew you: depart from me, you that work iniquity."

13. *Conclusion of the Sermon.*

^f Luke 6, 47, &c. 24 ^f Every one therefore who hears these words of mine, and puts them in practice, shall be likened to a wise man, who built his house upon the rock. 25 And the rain descended, and the floods came, and the winds blew, and rushed upon that house, and it fell not; for it was founded upon the rock. And every one who hears these words of mine, and does not practice them, shall be likened to a foolish man, 27 who built his house upon the sand. And the rain descended, and the floods came, and the winds blew, and beat upon that house, and it fell: and great was the fall of it.

^g Mark 1, 22. Luke 4, 32. 28 When Jesus had ended these words, ^g the multi-

1 5 tudes were astonished at his teaching : for he taught 29 them as having authority, and not as their scribes.

§ 4.—VARIOUS MIRACLES OF CHRIST IN GALILEE.

1. *Jesus Cleanses a Leper.*

When he had descended the mountain, great 8
40 12 multitudes followed him. And a leper came up 2 The Gos-
pel for the
Third Sun-
day after
Epiphany.
 and prostrated before him, saying : “Lord, if you
41 13 will, you can make me clean.” And he stretched 3
 out his hand and touched him, saying : “I will ; be
42 cleansed.” And at once his leprosy was cleansed.
44 14 And Jesus said to him : “See that you tell no one ; 4 .
 but go, show yourself to the priest, and offer the gift
 which Moses commanded, as a testimony to them.”

7 2. *He Cures the Centurion's Servant.*

1 When he had entered Capernaum, there came to 5
 2 him a centurion beseeching him, and saying : “Sir, 6
 6 my servant is lying in my house paralyzed, in griev- 7
 ous agony.” He said to him : “I will come and cure 8
 him.” The centurion answered : “Sir, I am not 8
 7 worthy that you should enter under my roof : but 7
 7 only say a word, and my servant shall be healed.
 8 For I too am a man under authority,* having sol- 9
 diers under myself : and I say to this one, ‘Go,’ and
 he goes ; and to another, ‘Come,’ and he comes ;
 and to my bondservant, ‘Do so and so,’ and he does
 9 it.” When Jesus heard this he marveled, and said
 to those who followed : “Truly I say to you, not 10
 even in Israel have I found such great faith. And
 I tell you, that ^amany shall come from east and west,
 and shall ¹sit down with Abraham and Isaac and Jacob 11 Luke 13. 29.
Lit. recline.
 in the kingdom of heaven : but the sons of the king-
 dom† ^bshall be cast forth into the outer darkness : 12 Matt. 13. 42,
and 22. 13,
and 25. 30.
 there shall be the weeping and gnashing of teeth.”

* *Under authority.* The centurion implies that he himself understands both how to obey and how to be obeyed, and that Our Lord has power over diseases, even as he himself holds authority over the men subject to him.

† *The sons of the kingdom :* the Jews, the original heirs of the Divine promises.

13 And Jesus said to the centurion : “Go; according as you have believed be it done to you.” And the servant was cured that very hour. **¶**

3. *He Cures Peter's Mother-in-Law, and Many Others.*

14 And Jesus coming into Peter's house saw his mother- 29 38

15 in-law lying ill of a fever. And he touched her hand, 30 39
and the fever left her; and she rose up, and ministered to him. 31

16 When evening was come, they brought to him 32 40
many possessed with devils; and he cast out the 34 41
spirits with the word, and cured all that were sick:

17 that which was spoken through Isaiah the Prophet might be fulfilled : ^a“He himself took our infirmities, and bore our diseases.”

• Is. 53. 4.

4. *The Doctrine of Renouncement.*

18 Now Jesus, seeing a great concourse of people 35 22
about him, gave orders to depart to the other side

19 of ¹the lake. And a scribe came up and said to him: 9 57
“Master, I will follow you wherever you go.”

20 Jesus said to him: “The foxes have burrows, and 58
the birds of heaven have nests; but the Son of man

21 has not where to lay his head.” Another of the disciples said to him: “Lord, permit me first to go and

22 bury my father.” But Jesus said to him: “Follow 60
me, and leave the dead to bury their own dead.”

5. *Jesus Still a Storm on the Lake.*

The Gospel for the Fourth Sunday after Epiphany.

23 When he had got into the boat, his disciples followed him. 36 8

24 And a heavy sea arose, so that the 37 23
boat was being swamped by the waves: but he was

25 asleep. And they came to him, and awoke him, 38 24

26 saying: “Lord, save us; we perish.” And he said 40 25
to them: “Why are you afraid, O men of little faith?” Then he rose up, and rebuked the winds

27 and the sea, and there fell a great calm. And the 39
men wondered, saying: “What manner of man is this that even the winds and the sea obey him?” **¶**

5 8

6. *The Legion of Devils.*

1 26 When he had come to the other side, into the 28
 2 27 country of the ¹Gerasenes, there met him two men
 3 possessed with devils, coming out of the tombs, ex-
 ceeding fierce, so that no one could pass that way.
 7 28 And they cried out, saying: “What is between us 29
 and thee,* thou Son of God? Didst thou come
 11 32 hither to torment us before the time?” Now there 30
 was ²at a distance from them a herd of many swine
 12 feeding. And the devils besought him, saying: “If 31
 thou cast us out hence, send us into the herd of
 13 33 swine.” And he said to them:† “Go.” They 32
 came out, and went into the swine: and lo, the whole
 14 34 herd rushed down the steep into the lake, and per-
 ished in the waters. The swineherds fled, and went 33
 15 35 into the city, and told everything, and what had be-
 17 37 fallen the demoniacs: and all the city came out to 34
 meet Jesus; and when they saw him, they implored
 him to depart from their borders.

2 And he got into a boat, and crossed over, and 9
 1 came to ³his own city.

5

7. *Jesus Cures a Paralytic.*

3 18 And they brought to him a man that was para- 2
 5 20 lyzed, lying on a bed. And Jesus seeing their faith
 said to the paralytic: “Son, be of good cheer; thy
 6 21 sins are forgiven.” And some of the scribes said to 3
 7 22 themselves: “This man is blaspheming.” Jesus 4
 8 knowing their thoughts said: “Why do you think
 9 23 evil in your hearts? for which is easier: to say, ‘Thy
 10 24 sins are forgiven;’ or to say, ‘Rise and walk?’ But 5
 that you may know that the Son of man has author-
 11 ity on earth to forgive sins,” then says he to the 6

¹ Many MSS.
read Gada-
renes:
others, Ger-
gesenes.

³ v. *not far*
off from them.

The Gos-
pel for the
Eighteenth
Sunday
after Pente-
cost.

² Capernaum.

* *What is between us and thee?* an orientalism, implying a protest against interference, or deprecating the denial of a request, or expressing humility, according as the context requires.

† *And he said to them, “Go.”* By this act of sending the devils into the swine, and thus destroying the whole herd, Jesus willed to show men that he is supreme Lord over all things, not only over our life, but also over our goods.

paralytic, "Rise, take up thy bed, and go to thy house." And he rose, and departed to his house. 7 12 25
 8 And when the multitudes saw it, they were afraid, and glorified God, who had given such authority to men. ☧

8. *The Calling of St. Matthew.*

The Gospel for St. Matthew's Day, Sept. 21.

¹ Lit. *reclined*: and so elsewhere.

^a Os. 6. 6.

9 And as Jesus was passing on from thence, he saw a man called Matthew, sitting in the toll-booth :* he said to him: "Follow me;" and he rose and followed him. 14 27
 10 As he ¹ sat at table† in *this man's* house, many publicans and sinners came and sat down with Jesus 15 29
 11 and his disciples. When the Pharisees saw it, they 16 30 said to his disciples: "Why does your Master eat 12 with the publicans and sinners?" When he heard 17 31 it he said: "They that are well do not need a physician, but they that are ill. But go and learn what 13 this means: ^a 'I desire mercy, and not sacrifice.' For I came not to call the righteous, but sinners." ☧ 14 32

9. *A Question of Fasting.*

² V. and some MSS. read *fast often*.
^b John 3. 29.
³ G. *sons*.
⁴ V. *bridegroom*.

14 Then the disciples of John came to him and said: 18 33
 "Why do we and the Pharisees ² fast, but your 15 34
 15 ciples do not fast?" Jesus said to them: ^b "Can the ³ companions of the ⁴ bridal chamber † mourn, as long 19 35
 as the bridegroom is with them? But the days will

* *Toll-booth*. The Jews were forced to pay taxes to their Roman masters. The toll-booths, where these taxes were collected, stood at the gates of cities, at the entrances of bridges, and in other public places.

† *Sat at table*: literally, *reclined*. The ancients reclined at their meals on couches, one of which was set along the end of the room, the others along the sides. The tables stood in front of them. People reclined on their left side, leaning on the left elbow. Two or three, or more, occupied the same couch.—*Many publicans and sinners*. Publicans were collectors of the Roman taxes. They were much despised and hated by the Jews, though commonly Jews themselves, and were ranked in popular estimation with public sinners.

‡ *The sons of the bridal chamber*. These were friends of the bridegroom, who went with him in procession to meet the bride, when she was conducted into his own house out of that of her father. These companions of the bridegroom remained with him for the seven days of the marriage feast.

MR. LK.

2 5 come, when the bridegroom shall be taken away from
21 36 them, and then will they fast. Nobody inserts a **16**
 patch of undressed cloth* into an old garment: ¹ for
 the filling tears away from the garment, and a worse
22 37 rent is made. Neither do they put new wine into **17**
 old wine-skins: * otherwise the skins burst, and the
23 38 wine is spilled, and the skins perish. But they put
 new wine into fresh wine-skins, and both are pre-
 served.”

¹ V. *for it takes away from the garment its fulness.*

10. *The Ruler's Daughter,**And the Woman with a Flux of Blood.*

5 8 While he was speaking these things to them, a **18** *The Gos-
 22 41* certain ruler came up and prostrated before him,
 23 42 saying: “My daughter just now died; but come, lay
 24 43 your hand upon her, and she shall live.” And **19** *Pentecost.*
 Jesus rose and followed him, and so did his disciples.
25 43 And a woman, who had a flux of blood twelve **20**
 27 44 years, came up from behind, and touched the fringe
 28 of his garment. For she said to herself: “If I but **21**
 touch his garment I shall be ² healed.” But Jesus **22** *or, saved*
 turning and seeing her said: “Be of good cheer,
 daughter; thy faith has healed thee.” And the
 woman was healed from that hour.
37 51 And when Jesus came into the ruler’s house, and **23**
 38 52 saw the flute-players, and the crowd making an up-
 39 roar, he said: “Give place: for the girl is not dead, **24**
 40 53 but is asleep.” And they laughed at him. And **25**
 41 54 when the crowd was put out, he went in, and took
 42 55 her hand; and the girl arose. And the fame of **26**
 this went abroad into all that land.☒

* *Undressed cloth—old wine-skins.* John’s disciples and the Pharisees, in their question as to the observance of certain traditional fast-days, seem to propose a compromise between their traditions and the teaching of Jesus. In these parables of the undressed cloth and of the wine-skins Our Lord shows the impossibility of such a compromise. The piecing together of the rabbinical system with the New Law of the Gospel would mean destruction to both.—*Wine-skins.* Instead of bottles, the skins of animals, tightly sewed and caulked in the seams, were used for transporting and keeping wine in.

11. *The Cure of Two Blind Men.*

27 As Jesus passed on from thence, there followed him two blind men, crying aloud and saying: "Have
 28 mercy on us, thou son of David." And when he had come to the house, the blind men came to him. And Jesus said to them: "Do you believe that I am able to do this for you?" They said to him:
 29 "Yes, Lord." Then he touched their eyes, saying:
 30 "According to your faith be it done to you." And their eyes were opened. And Jesus sternly charged
 31 them, saying: "See that no one knows it." But they went forth, and spread abroad his fame in all that land.

12. *The Dumb Demoniac.*

^a Luke 11.14. 32 As they went out, ^a they brought to him a dumb
 33 man possessed with a devil. And when the devil was cast out, the dumb man spoke; and the multitudes wondered, saying: "Never was the like seen
^b Matt. 12.24.
^c Mark 3.22.
^d Luke 11.15. 34 in Israel." But the Pharisees said: ^b "He casts out the devils by the prince of the devils."

§ 5.—JESUS AND THE APOSTLES PREACH THROUGHOUT GALILEE.

1. *Introductory.*

35 And Jesus went about all the cities and villages, teaching in their synagogues, and preaching the Gospel of the kingdom, and curing every kind of
 36 disease and every kind of infirmity. But when he saw the multitudes, he had compassion on them, because they were in distress, and scattered, as sheep
 37 having no shepherd. Then said he to his disciples:
^e Luke 10.2. 38 "The harvest, indeed, is plenteous, but the laborers are few. Pray therefore the Lord of the harvest to send out laborers into his harvest."

2. *The Commission and Instruction of the Twelve Apostles.* 6 9
 7 1

10 And calling to him his twelve disciples, he gave them authority over unclean spirits, to cast

6 **9** them out, and to cure every kind of disease and every kind of infirmity. ^a Now the names of the twelve apostles are these: The first, Simon,* who is called Peter, and Andrew his brother; James the son of Zebedee, and John his brother; Philip, and Bartholomew; Thomas, and Matthew the publican; and James the son of Alphæus, and Thaddæus; Simon ¹the Cananæan, and Judas Iscariot, who betrayed him. These twelve Jesus sent forth, and charged them, saying:

“ Do not go ² where the Gentiles dwell, and enter not *any* cities of the Samaritans: but ^bgo rather to the lost sheep of the house of Israel. And as you go, preach, saying: ^c‘The kingdom of heaven is at hand.’ Heal the sick, raise the dead, cleanse the lepers, cast out devils: freely you have received, **8** **3** freely give. ^dProcure neither gold, nor silver, nor ^esmall coin in your girdles; no wallet for your journey, nor two coats, nor shoes, nor staff:† for the **9** **4** laborer is worthy of his food. Into whatever city or **10** **5** village you enter, search out who in it is worthy; and there remain till you go forth. As you enter **11** the house, salute it: ^fand if that house be worthy, let your peace come upon it; but if it be not worthy, **12** **6** let your peace return to you. And if any one shall **13** **7** not receive you, nor hear your words, depart from that house or city, and shake off the dust from your feet. ^gTruly I say to you, it shall be more tolerable **14** **8** for the land of Sodom and Gomorrha in the day of judgment, than for that city.

“ Behold, I send you forth as sheep in the midst of wolves; be therefore wise as serpents, and guileless as doves. But beware of men: for they will deliver you up in councils, and they will scourge you in their synagogues; and you shall be brought be-

2 ^aMark 3. 14,
^{&c.}
Luke 6. 13,
³ &c.

4 ¹Or, *the Zealot*
5

²Lit. *into any way of the Gentiles.*

6 ^bMatt. 15. 24.

^cMatt. 4. 17.
7 Luke 10. 9.

9 ^dLuke 10. 4,
^{&c.}
10 ^eG. brass.
^fV. *money.*

⁴V. adds *saying, Peace to this house!*

¹⁵ •Matt. 11. 22,
^{24.}

¹⁶ The Gos-
pel for St.
Barnabas'
Day, June
^{11.}
¹⁷ Luke 10. 3.

* *The first, Simon.* It is significant that in the lists of the names of the apostles, given by Matthew, Mark and Luke, the name of Peter invariably stands first, although the order of the other names varies. St. John gives no list.

† *Nor staff.* Perhaps the staff here spoken of was a cudgel for defence; or possibly, an extra staff. They were allowed to carry the usual walking-staff. See *Mark* 6. 8.

fore governors and kings for my sake, as a testimony

^a Mark 13.11, &c.
Luke 12. 11,
12.

19 to them and to the Gentiles. ^a But when they deliver you up, be not anxious how or what you shall speak: for it shall be given you in that hour what

20 you shall speak. For it is not you that speak, but

^b Luke 21.16, &c.
21 the Spirit of your Father who speaks in you. ^b And brother will deliver up brother to death, and the father his child: and children will rise up against

¹ Or, *put them to death*
22 parents, and ¹ cause them to be put to death. And you shall be hated by all men for my name's sake; but he that perseveres to the end, he it is that shall

23 be saved. ~~¶~~ But when they persecute you in this

² G. *the other.* 24 city, flee into ² the next: for truly I say to you, you will not have finished with the cities of Israel, till the Son of man shall come.*

^c Luke 6.40.
John 13. 16. 25 "A disciple is not above his master, nor a slave

26 above his lord. It is enough for the disciple that he be as his master, and a slave as his lord. If they called the master of the house Beelzebub, how much more

27 *will they so call* those of his household? Fear them not therefore; for ^d nothing is covered that shall not be revealed, ^f and hid that shall not be known.

28 That which I tell you in the dark speak in the light, and that which you ³ hear in a whisper proclaim upon

29 the housetops. ^e And fear not those who kill the body, but are not able to kill the soul; but rather fear him who is able to destroy both soul and body

30 in hell. Are not two sparrows sold for a ⁴ penny? and not one of them shall fall on the ground with-

31 out your Father. But the very hairs of your head are all numbered. Fear not therefore: you are of

32 more value than many sparrows. ^f Every one there-

* *Till the Son of man shall come.* The destruction of Jerusalem may be meant. The apostles and their disciples had not completed their mission throughout the cities of Judæa and Galilee ere that event took place, about forty years after the crucifixion.

† *Nothing is covered that shall not be revealed.* The secret machinations of the impious shall be exposed and punished in the Divine judgment. St. Jerome says: "Fear not the cruelty of persecutors, and the rage of blasphemers; for the day of judgment will come, when your virtue and their wickedness shall be manifested."

Lk.

7 fore who shall acknowledge me before men I also will acknowledge before my Father who is in heaven.

a But him who shall deny me before men I also will **33** ^a Mark 8. 38.
deny before my Father who is in heaven. ^{Luke 9. 26.}

b “Do not think that I came to send peace on the **34** ^b Luke 12.51.
earth : I came not to send peace, but a sword. For **35**
I came to set a man at variance with his father, and
the daughter with her mother, and the daughter-in-
law with her mother-in-law ; and a man’s foes **36**
will be those of his own household. ^c He that loves father **37** ^c Luke 14.26.
or mother more than me is not worthy of me ; and
he that loves son or daughter more than me is not
worthy of me. ^d And he that does not take his cross **38** ^d Matt. 16.
and follow me is not worthy of me. ^e He that finds **39** ^e Mark 8. 34,
his life ^{*} shall lose it ; and he who loses his life for ^f Luke 9. 23,
my sake shall find it. ^{24, 25.} ^g Luke 17.33.
^{35.} ^{24, and 14 27.} ^h John 12. 25.

f “He that receives you receives me ; and he that **40** ⁱ John 13. 20.
receives me receives him who sent me. He that re- **41** ^f Luke 10.16.
ceives a prophet in the name of a prophet shall re-
ceive a prophet’s reward ; and he that receives a
righteous man in the name of a righteous man shall **42** ^g Mark 9. 40.
receive a righteous man’s reward. ^g And who-
ever shall give one of these little ones but **a cup of**
cold water to drink in the name of a disciple, truly I
say to you, he shall by no means lose his reward.”

When Jesus had finished giving his injunctions **11**
to his twelve disciples, he passed on from thence
to teach and preach in their cities.

§ 6.—JESUS AND JOHN THE BAPTIST.

1. *John’s Inquiry Concerning Jesus.*

18 Now when John heard ^h in his prison the works of
19 the Christ, he sent ⁱ by his disciples, and said to
him : “Art thou he that is to come, or must we look
22 for another ?” And Jesus answered them : “Go
and tell John the things which you hear and see :
^j the blind receive their sight, the lame walk ; the

The Gos-
pel for the
Second

2 Sunday in
Advent.

^h Matt 14. 3.

3 ^k So G. S.—

4 V. and some
MSS. read
*two of his dis-
ciples.*

5 ^l John 5. 36.

* *He that finds his life.* He who by the sacrifice of his con-
science secures to himself the enjoyments of this life shall lose
a better life ; while he who loses his life for Christ, or ren-
ounces sinful pleasures for his sake, shall find eternal life.

lepers are cleansed, and the deaf hear, and the dead rise, and the poor have good tidings preached to them. And blessed is he who shall not be scandalized with regard to me.”

7

23

2. *Christ's Testimony Concerning John.*

7 As these *men* went away Jesus began to say to the multitudes concerning John: “What did you go out into the desert to behold? a reed shaken with 8 the wind? But what did you go out to see? a man clothed in soft garments? Behold, they that are 9 clothed in soft garments are in kings' houses. But what did you go out to see? a prophet? Yea, I tell 10 you, and far more than a prophet. This is he of whom it is written:

24

25

26

27

^a Mal. 3. 1. “Behold, I send my messenger before thy face,
Who shall prepare thy way before thee.” 

28

11 Truly I say to you, among those born of women there has not arisen a greater than John the Baptist; yet he that is ¹ but little ^{*} in the kingdom of

¹ Lit. less.

^b Luke 16. 16. 12 heaven is greater than he. ^b And from the days of John the Baptist until now the kingdom of heaven suffers violence, [†] and the violent take it by force. [†]

² Or, him. 13 For all the prophets and the law prophesied until ^o Matt. 17. 12. 14 John; and if you are willing to receive ² it, ^c he is Luke 1. 17. 15 Elias, who is to come. He that has ears to hear, let him hear.

29

3. *Jesus Upbraids the Jews for Receiving neither John nor Himself.*

16 “But to what shall I liken this generation? It is

31

* *He that is but little.* St. Jerome explains this passage thus, that the least saint in heaven is greater than John on earth. St. Chrysostom, that Jesus himself, though less in age and in the esteem of men, was greater than John.

† *The kingdom of heaven suffers violence.* This is usually understood of the zeal for the kingdom of heaven, and of the desire for its coming on earth, which was excited by the preaching of John.—*The violent take it by force.* The kingdom of heaven is likened to a city or fortress which is stormed and taken. The violent, who take it by force, are they who, doing violence to themselves, are victors over the world and over their own passions.

Lk.

7 like children sitting in the marketplaces, who cry 17
 32 to their playfellows, and say, ‘We piped to you, and
 you did not dance; we wailed, and you did not
 33 mourn.’ For John came neither eating nor drink- 18
 34 ing; and they say, ‘He has a devil.’ The Son 19
 of man came eating and drinking; and they say,
 ‘Behold, a gluttonous man, and a wine bibber, a
 35 friend of publicans and sinners!’ Yet wisdom ¹ is
 justified by her ² works.” *

¹Or, was
²So G. S.—
 V. and some
 MSS. read
 children.

10 4. Woes Pronounced against Certain Cities.

Then he began to upbraid the cities in which most 20
 of his mighty works were done, because they had
 13 not repented: “Woe to thee, Chorazin! woe to 21
 thee, Bethsaida! for if the ³mighty works had been
 done in Tyre and Sidon which were done in you,
 they would have repented long ago in sackcloth
 14 and ashes. However I say to you, it shall be more 22
 tolerable for Tyre and Sidon in the day of judgment,
 15 than for you. And thou, Capernaum, shalt thou be 23
 exalted unto heaven? thou shalt go down to hell:
 for if the mighty works had been done in Sodom
 which were done in thee, it would have remained
 unto this day. However I say to you, that it shall 24
 be more tolerable for the land of Sodom in the day
 of judgment, than for thee.”

³Lit. powers.

5. Jesus Rejoices in Spirit.

21 At that time Jesus spoke, saying: “I ⁴thank thee, O Father, Lord of heaven and earth, that thou didst
 hide these things from the wise and clever, and didst

The Gos-
 pel for St.
 Matthias's
 Day, Feb.
 24.
⁴Or, praise
 Thee

* *Wisdom is justified by her works.* The divine wisdom with which Jesus, the Son of God, was filled, and which guided John, the prophet of God, was justified, that is, manifested and proved, by their holy deportment and wonderful works, notwithstanding the diversity of their mode of life.—In St. Luke (7. 35) the text is, “Yet wisdom is justified by all her *children*;” which means the same thing. For the children of wisdom are they who perform the works of wisdom, and who justify or prove the wisdom of God that is in them by their good works. Or, *children* may be put by a metaphor (after the Hebrew style) for *works*, the good works produced by wisdom being taken as her *children*.

- ^a Matt. 28.18.
John 13.3,
and 17.2.
^b John 6. 46,
and 7. 28,
and 8. 19,
and 10. 15.
- 26 reveal them to babes. Yea, Father, for so it was 2 7
 27 well pleasing in thy sight. ^a All things have been de- 22
 livered to me,* by my Father: and ^b no one knows
 the Son, except the Father; neither does any one
 know the Father, except the Son, and he to whom
 28 the Son wills to reveal him. Come to me, all ye
 that labor and are heavy-laden, and I will give you
 29 rest. Take my yoke upon you, and learn of me;
 for I am meek and lowly in heart; and you shall
 find rest for your souls. For my yoke is easy, and
 30 my burden is light." ✕

§ 7.—JESUS AND THE PHARISEES.

6

1. *The Disciples Pluck Ears of Grain on the Sabbath.*

- ^a 1 Kings 21.
6.
- ^a Num. 28. 9.
^b Os. 6. 6.
Matt. 9. 13.
- 12 At that time Jesus went through the grain- 23 1
 fields on the Sabbath day; and his disciples were
 hungry, and began to pluck ears of grain, and
 2 eat. The Pharisees seeing it said to him: "See 24 2
 now, your disciples are doing that which it is un-
 3 lawful to do on the Sabbath." He said to them: 25 3
 "Have you not read what David did, when he was
 4 hungry, and they that were with him; how he en- 26 4
 tered the house of God, and ate the loaves of expos-
 ition, which it was not lawful for him to eat, nor for
 those who accompanied him, but for the priests only?"
- 5 ^d Or have you not read in the law, that on the
 sabbath days the priests in the temple break the
 6 sabbath, and are blameless? But I tell you that
 7 a greater than the temple is here. But if you
 had known what this means, ^e 'I desire mercy, and
 not sacrifice,' you would not have condemned the in-
 8 nocent: for the Son of man is Lord of the sabbath." 28 5

2. *The Cure of a Man with a Withered Hand.*

3

- 9 He passed on from thence, and went into their 1 6

* *All things have been delivered to me.* The Father, in com-
 municating the Divine Nature to the Son, communicated all
 good and power and truth, which in turn are communicated
 to the Sacred Humanity of the Son by reason of the Hypo-
 static Union.

MK. LK.

3 6 synagogue; and there was a man with a withered **10**
2 7 hand. And they asked him: ^a“Is it lawful to heal
 on the Sabbath day?” that they might accuse him.
 He said to them: “Suppose there is a man among **11**
 you, who has one sheep; if this falls into a pit on the
 sabbath day, will he not take hold of it, and lift
 it out? Of how much more value, then, is a man **12**
4 9 than a sheep! So it is lawful to do good on the sab-
5 10 bath day.” Then says he to the man: “Stretch **13**
 forth thy hand.” He stretched it forth; and it was
6 11 restored sound, just as the other. But the Pharisees **14**
 went out, and consulted together against him how
 they might destroy him.

7 Jesus perceiving it withdrew from thence; and **15**
 many followed him; and he healed them all, and **16**
 sternly charged them that they should not make him
 known: that that which was spoken through Isaiah **17**
 the prophet might be fulfilled:

^b“Behold, my servant whom I have chosen; **18** ^bIs. 42. 1.
^cMy beloved, in whom my soul delights. ^cMatt. 3.
 I will put my Spirit upon him,
 And he shall announce ¹judgment to the Gentiles. ¹Or, *the law*
 He will not contend, nor cry aloud, **19**
 Nor shall any one hear his voice in the streets.
 A bruised reed he will not break, **20**
 And a smouldering wick he will not quench,
 Till he sends forth judgment ²unto victory. ²Heb. *in the*
 And in his name shall the Gentiles hope.” **21** *earth.*

11 3. *The Cure of a Demoniac, which Pharisees At-
 tribute to the Help of Satan.*

14 Then there was brought to him a demoniac, blind **22**
 and dumb; and he cured him, so that the dumb man
 spoke and saw. And all the multitudes were amazed, **23**
22. 15 and said: “Can this be the Son of David?” But **24**
 when the Pharisees heard it, they said: ^d“This man ^dMatt. 9. 34.
 does not cast out devils but by Beelzebub,* the
23 17 prince of the devils.” ^eAnd knowing their thoughts **25** ^eJohn 2. 25.

* *Beelzebub*: the name of a Philistine idol—literally, The Lord of Flies—applied by the Pharisees to the chief demon.

he said to them : "Every kingdom divided against itself will be brought to desolation ; and every city or house divided against itself will not endure. Now if Satan casts out Satan, he is divided against himself : how then shall his kingdom endure ? And if I by Beelzebub cast out devils, by whom do your sons* cast them out ? therefore they shall be your judges. But if I by the Spirit of God cast out devils, then has the kingdom of God overtaken you. Or how can any one enter the house of the strong one,† and plunder his goods, unless he first binds the strong one, and then he will plunder his house. He that is not with me is against me ; and he that does not gather with me scatters. Therefore I say to you,

^aLuke 12. 10. ^bMatt. 7. 17.
^cLuke 6. 43,
44. ^dLuke 6. 45.

^aevery sin and blasphemy shall be forgiven men ; but the blasphemy against the Spirit † shall not be forgiven. And whoever speaks a word against the Son of man shall be forgiven ; but he who speaks against the Holy Spirit shall not be forgiven, neither in this world, nor in that which is to come. ^bEither make the tree good, and its fruit good ; or make the tree corrupt, and its fruit corrupt ; for the tree is known by its fruit. You offspring of vipers, how can you, being evil, speak good things ? for ^cout of the abundance of the heart the mouth speaks. The good man out of his good treasure brings forth good things ; and the evil man out of his evil treasure brings forth evil things. But I tell you, that of every idle word that men shall speak, they shall render an account in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned."

* Your sons : the disciples of the Pharisees, who professed to exorcise demons by the power of God.

† The strong one. Our Lord, in this illustration, applies this term to Beelzebub.

‡ The blasphemy against the Spirit. This sin is threefold : 1. The attributing evidently Divine works to the devil, and doing this persistently : 2. A determined, wilful and persistent resistance to the light of the Holy Ghost : 3. Perseverance in evil and final impenitance. Men who are guilty of this sin against the Holy Ghost are very rarely converted, and therefore rarely forgiven, because they will not repent.

3 11

4. *The Sign of Jonah, and the Return of the Unclean Spirit.*

^a Then some of the scribes and Pharisees answered ³⁸ <sup>a Matt. 16. 1.
John 2. 18</sup> him : "Master, we would like to see a sign from ³⁹ you." But he answered them : "An evil and adul-³⁹ erous generation is seeking after a sign ; and no sign shall be given it but the sign of Jonah the prophet. ⁴⁰ For as Jonah was three days and three nights in the belly of the ¹ whale, so shall the Son of man be three ⁴¹ ^{1 Or, sea-monster} days and three nights in the heart of the earth. The men of Nineveh shall rise up in the judgment with this generation, and shall condemn it : for they repented at the preaching of Jonah ; and behold, a greater than Jonah is here. The queen of the south ⁴² shall rise up in the judgment with this generation, and shall condemn it : for she came from the ends of the earth to hear the wisdom of Solomon ; and ⁴³ behold, a greater than Solomon is here. But when the unclean spirit* is gone out of the man, he walks through dry places seeking rest, and finds it not. Then ⁴⁴ he says, 'I will return into my house whence I came out ;' and when he is come, he finds it empty, swept, and adorned. Then he goes, and takes with him ⁴⁵ seven other spirits more wicked than himself, and they enter in and dwell there ; and the last state of that man becomes worse than the first. Even thus shall it be with this wicked generation."

8

5. *The Mother and Kinsmen of Jesus.*

³¹ 19 While he was yet speaking to the crowd, his ⁴⁶ mother and his brethren were standing outside seek-³² 20 ing to speak to him. And somebody told him : ⁴⁷ "Your mother and your ² brethren are standing out-³³ 21 side, seeking to speak to you." But he answered ⁴⁸ him that told him : "Who is my mother, and who

² That is,
kinsmen.

* *When the unclean spirit.* This parable tells of the deliverance of a soul from the influence of an evil spirit prompting to sin. The happy state of the delivered soul is described, and its subsequent relapse, when the evil spirit returns with seven others, or with sevenfold power.

49 are my brethren ? ” And stretching out his hand 3 8 toward his disciples, he said : “ Behold, my mother 34
 50 and my brethren ! For whoever does the will of 35 my father who is in heaven, he is my brother, and sister, and mother.”

§ 8.—THE PARABLES OF THE KINGDOM OF HEAVEN.

1. *Introductory.*

13 On that day Jesus went out of the house, and 1 2 sat by the lakeside. And great crowds were 4 gathered to meet him, so that he got into a boat, and sat : and all the multitude was standing on the 3 shore. And he spoke many things to them in par- 2 ables, saying :

2. *The Parable of the Sower.*

4 “ The sower went out to sow. As he sowed, some 3 5 seed fell by the wayside, and the birds came and 4 devoured them. Others fell upon rocky places, 5 6 where they had not much earth : and immediately they sprang up, because they had no depth of earth : 6 and when the sun was risen, they were scorched ; 6 and because they had no root, they withered away. 7 Others fell among thorns, and the thorns grew up 7 7 8 and choked them ; while others fell into good ground, 8 8 and yielded fruit, some a hundredfold, and some 9 sixtyfold, and some thirtyfold. He that has ears 9 to hear, let him hear.”

3. *Explanation of the Parable of the Sower.*

10 And the disciples came and said to him : “ Why 10 9 11 do you speak to them in parables ? ” He answered 11 10 them : “ To you it is given to know the mysteries of the kingdom of heaven ; but to them it is not given. 12 For ^ato him that has shall be given,* and he shall have abundance ; but from him that has not, even

^aMatt. 25. 29.
Mark 4. 25.
Luke 8. 18,
and 19. 26.

* *To him that has shall be given.* He who uses well the graces he receives from God is rewarded with an increase ; while he who neglects to employ the measure of grace given him forfeits it, and is abandoned to the obstinacy of his own heart.

Mk. Lk.

4 8 that which he has shall be taken away. Therefore **13**
12 I speak to them in parables; because though seeing
 they do not see, and though hearing they do not
 hear, nor understand. And in them is fulfilled the **14**
 prophecy of Isaiah, which says:

^a You shall listen, and shall in no wise understand;
 And you shall behold, and shall in no wise per-
 ceive.

^b Is. 6. 9.
 John 12. 40.

For this people's heart is become gross, **15**
 And their ears are dull of hearing,
 And their eyes they have closed;
 Lest perchance they should see with their eyes,
 And hear with their ears,
 And understand with their heart,
 And should turn,
 And I should heal them.'

But ^b blessed are your eyes, for they see; and your **16** ^b Luke 10. 23,
 ears, for they hear. For truly I say unto you, that **17** ^{24.}
 many prophets and righteous men desired to see the
 things which you see, and did not see them; and to
 hear the things which you hear, and did not hear

11 them. As for you, then, hear *the meaning of the* **18**
15 **12** parable of the sower. When any one hears the word **19**
 of the kingdom, and does not understand it, *then*
 comes the evil one, and snatches away that which
 has been sown in his heart. This is he who received **20**

16 **13** seed by the wayside. And he that ¹ received seed
 upon rocky places is he that hears the word, and at
17 once receives it with joy; yet he has no root in him- **21**
 self, but endures only for a while; and when tribu-
 lation or persecution arises because of the word,

¹ Or, was
 sown: and so
 in ver. 20, 22,
 23.

18 **14** immediately he stumbles. And he who received **22**
 seed among the thorns is he that hears the word;
19 and the care of the world, and the deceitfulness of
 riches, choke the word, and he becomes unfruitful.

20 **15** And he who received seed on good ground is he that **23**
 hears the word, and understands it; who really bears
 fruit, and brings forth, one a hundredfold, and an-
 other sixtyfold, and another thirtyfold."

4. *The Parable of the Tares.*

The Gos-
pel for the
Fifth Sun-
day after
Epiphany.
¹ Or, darnel

² Lit. slaves.

24 Another parable he proposed to them, saying : “The kingdom of heaven is likened to a man who 25 sowed good seed in his field. But while men were asleep, his enemy came and oversowed ¹tares among 26 the wheat, and went away. And when the blade sprang up, and bore fruit, then appeared the ¹tares 27 also. And the ²servants of the householder came and said to him : ‘Sir, did you not sow good seed in your 28 field ? whence then has it ¹tares?’ He said to them : ‘An enemy has done this.’ The ²servants said to him : ‘Will you then have us go and gather them 29 up?’ But he said : ‘No ; lest while gathering up 30 the ¹tares you root up the wheat with them. Let both grow together until the harvest : and in the time of the harvest I will say to the reapers : Gather up first the ¹tares, and bind them in bundles to burn them ; but gather the wheat into my barn.’” ✕

5. *The Parable of the Mustard-Seed.*

The Gos-
pel for the
Sixth Sun-
day after
Epiphany.

31 Another parable he proposed to them, saying : 30 18 “The kingdom of heaven is like a mustard-seed, 32 which a man took and sowed in his field : which, 31 19 indeed, is less than all the seeds, but, when it is 32 grown, is greater than all the herbs, and becomes a tree, so that the birds of heaven come and lodge in its branches.”

6. *The Parable of the Leaven.*

³ The word
in G. de-
notes a mea-
sure con-
taining a
peck and a
half.

33 Another parable he spoke to them : “The kingdom of heaven is like leaven, which a woman took and hid in three ³measures of meal, till it was all leavened.”

7. *The Parables Foretold in the Psalms.*

34 All these things Jesus spoke to the multitudes in 33 parables ; and without parables he used not to speak 34 to them : that that which was spoken through the prophet might be fulfilled :

⁴ “I will open my mouth in parables ;

I will utter things hidden from the foundation of the world." 

8. *Explanation of the Parable of the Tares.*

Then he left the multitudes, and ¹went into the house: and his disciples came to him and said: "Explain to us the parable of the tares of the field." ³⁶
 He answered: "He that sows the good seed is the Son of man; the field is the world; the good seed are the sons of the kingdom; the tares are the sons of the wicked one; the enemy that sowed them is the devil; the harvest is the end of the world, and the reapers are angels. As therefore the tares are gathered up and burnt with fire, so will it be at the end of the world. ³⁷
³⁸
³⁹
⁴⁰
⁴¹ ^aThe Son of man will send forth his angels, and they shall gather out of his kingdom all ²scandals, and those that work iniquity, ^band shall cast them into the furnace of fire: there shall be the weeping and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father. He that has ears to hear, let him hear.

¹ Or, *went home*

^a Matt 24.
31.

² Lit. *stumbling blocks*;
i. e., *occasions of sin*:
and so elsewhere.

^b Matt. 25.
41.

9. *The Parable of the Hidden Treasure.*

"The kingdom of heaven is like a treasure hidden in the field; which a man found, and hid; and ³for the joy of it goes and sells all that he has, and buys that field.

⁴⁴ The Gos-
pel for St.
Anne's
Day, July
26.
³ Or, *in his
joy*

10. *The Parable of the Pearl.*

"Again, the kingdom of heaven is like a merchant, seeking fine pearls: and having found one ⁴⁵pearl of great price, he went and sold all that he had, and bought it.

11. *The Parable of the Drag-net.*

"Again, the kingdom of heaven is like a drag-net ⁴⁷let down into the sea, and gathering together some of every kind of fishes: which, when it was filled, ⁴⁸they drew up on the beach, and sitting down gathered the good into vessels, but the bad they cast ⁴⁹away. So will it be at the end of the world. The

^a Matt. 25.
32. angels shall go forth, and ^aseparate the wicked from 6
50 among the righteous, and shall cast them into the fur-
nace of fire: there shall be the weeping and gnash-
ing of teeth.

12. Conclusion.

51 "Have you understood all these things?" They
52 say to him: "Yes." He said to them: "Therefore
¹ V. instruc- every scribe* ¹ who has been made a disciple to the
ted. kingdom of heaven is like a householder, who brings
forth out of his treasures* things new and old." \blacksquare

§ 9.—VARIOUS JOURNEYS, AND INCREASING
WRATH OF THE PHARISEES.

1. Jesus Rejected by the Nazarenes.

53 When Jesus had finished these parables, he passed on 1
^b Luke 4. 16, 54 from thence. ^b And coming into his own country he 2
&c. taught them in their synagogue, insomuch that they
were astonished, and said: "How comes this man
^c Luke 3. 23. 55 by this wisdom, and these miracles? ^c Is not this 3
John 6. 42. the carpenter's son? is not his mother called Mary,
² That is, kinsmen. and his ² brethren, [†] James, and Joseph, and Simon,
³ That is, kinswomen. 56 and Jude? and his ³ sisters [†]—are they not all with
us? How then comes this man by all these things?"
57 And they were scandalized with regard to him. But 4
^d Luke 4. 24. Jesus said to them: ^d"A prophet is not without
John 4. 44. honor, except in his own country, and in his own
58 house." And he did not work many miracles there, 5
because of their unbelief.

* *Every scribe*. As the scribes were the recognized teachers of the people, Our Lord denotes by this term the ministers and teachers of his Church.—*Things new and old*. They must preach both the Old and the New Testaments, and propose old truths in new and attractive ways.

† *And his brethren and his sisters*. In Hebrew phraseology cousins were called brothers and sisters. As the perpetual virginity of the Mother of God is an article of faith, it would be heresy to say that the persons mentioned in the text were the own brothers and sisters of Our Lord. It is commonly supposed that they were the children of Mary, the wife of Alphæus (or Cleophas), and cousin, or possibly sister, of the Blessed Virgin.

6 9*2. Account of the Martyrdom of John the Baptist.*

14 7 At that time Herod the tetrarch heard the report 14
 16 8 about Jesus, and said to his servants: "This is 2
 John the Baptist; he is risen from the dead; and 3
 17 therefore do these powers work in him." ^a For
 Herod had seized John, and put him in chains, and 4
 imprisoned him on account of Herodias, his brother 5
 18 Philip's wife. For John said to him: "It is not 5
 19 lawful for you to have her." And he would have 6
 20 put him to death, but feared the people, because they 7
 21 regarded him as a prophet. But when Herod's 8
 22 birthday came, the daughter of Herodias danced in 9
 the midst of the company, and pleased Herod. Where-
 23 upon he promised with an oath to give her whatever 10
 24 she should ask. And she, being instigated by her 11
 25 mother, said: "Give me here in a dish John the 12
 Baptist's head." And though the king was grieved,
 26 yet on account of his oath, and of those who sat at 13
 27 table with him, he commanded it to be given her; and 14
 28 he sent and beheaded John in the prison. And his 15
 29 head was brought in a dish, and given to the girl; 16
 and she brought it to her mother. And his disciples
 came, and took away his body, and buried him, and
 went and told Jesus.

3. The Feeding of Five Thousand Men.

31 10 ^b Now when Jesus ¹ heard it, he withdrew from 13
 32 thence in a boat to a deserted place apart: and the
 33 11 crowds having heard of it followed him on foot from 14
 34 the cities. And he came out and saw a great multi-
 tude; and he had compassion on them, and cured
 35 12 their sick. And when it was evening, the disciples 15
 came to him and said: "This is a solitary place, and
 36 the hour is already passed: send the multitudes away,
 that they may go into the villages, and buy them-
 37 13 selves food." But Jesus said to them: "They have 16
 no need to go away: give them something to eat
 38 yourselves." They said to him: "We have here 17
 but five loaves and two fishes." He said to them: 18
 39 14 "Bring them here to me." So he commanded the 19

^b John 6. 1,
etc.
¹ That is,
heard
Herod's
opinion of
him. See
ver. 2.

¹ Lit. *recline*.

crowd to ¹ sit down on the grass; and he took the **6** **9**
 five loaves,* and the two fishes, and looking up to **41** **16**
 heaven he blessed, and broke, and gave the loaves to
 the disciples, and the disciples to the multitudes.

20 And they all ate, and were satisfied; and they took **42** **17**
 up twelve baskets full of what remained over of the **43**
21 fragments. And they who ate were about five thou- **44** **14**
 sand men, besides women and children.

4. Jesus Walks on the Water.

The Gos-
pel for the
Octave Day
of SS. Peter
and Paul.

^a John 6. 16,
&c.

22 Straightway he made the disciples get into the **45**
 boat, and go before him to the other side, while he
23 sent the multitudes away. And when he had dis- **46**
 missed the multitudes, he went up into the mountain
 by himself to pray. ^aAnd when evening was come, he
24 was there alone: but the boat was now in the midst of **47**
 the sea, tossed about by the waves; for the wind was
25 contrary. And in the fourth watch of the night he **48**
26 came to them, walking on the sea. And when the **49**
 disciples saw him walking on the sea, they were
 thrown into consternation, saying: "It is an appari-
27 tion!" and they cried out for fear. Immediately **50**
 Jesus spoke to them, saying: "Have courage; it
28 is I; be not afraid." And Peter answered him:
 "Lord, if it is thou, bid me come to thee upon
29 the water." And he said: "Come." And Peter
 went down from the boat, and was walking on the
30 water to come to Jesus. But when he saw the wind
 boisterous, he was afraid; and beginning to sink, he
31 cried out, saying: "Lord, save me." And imme-
 diately Jesus stretched out his hand and took hold
 of him, and said to him: "O thou of little faith!
32 why didst thou doubt?" And when they had got **51**
33 up into the boat, the wind ceased. And they who
 were in the boat came and worshipped him, saying
^b "Verily thou art ² a son of God." † ☧

^b Matt. 16. 16,
and 26. 63,
64; and 27.
54. Mark 1.
1. Luke 4.
41. John 1.
49, and 6. 70,
and 11. 27.
² Or, the Son
of God

* *He took the five loaves.* The miracle of the multiplication of the loaves is a figure of the Holy Eucharist.

† *A son of God.* This is a Hebrew expression, often used to designate a holy man. It had not yet been revealed to Peter that Jesus was the Son of God—that is, the Only Begotten

Mk.

6 When they had crossed over, they came into the **34**
53 land of Gennesaret. And the men of that place, **35**
54 having recognized him, sent into all that country,
55 and brought to him all that were sick; and they be- **36**
56 sought him that they might but touch the fringe of
 his garment: and as many as touched ¹it were **1** Or, him
²cured. **2** Or, saved

7

5. The Pharisees Rebuked for Some of Their Traditions.

1 Then Pharisees and scribes came to Jesus from **15**
5 Jerusalem, and said: "Why do your disciples trans- **2**
 gress the tradition of the ancients? for they do
9 not wash their hands when they eat bread." He **3**
 answered them: "Why do you also transgress the
 commandment of God because of your tradition?
10 For God said, ^a"Honor thy father and thy mother;" **4** Ex. 20. 12.
 and, ^b"Let him who ³speaks evil ⁴of father or
11 mother surely die." But you say, 'Whoever shall **5** Deut. 5. 16.
 say to his father or his mother, "That whereby you ^b Ex. 21. 17.
 might have received help from me is given *to* **6** Lev. 20. 9.
12 God,"* shall not honor his father or his mother: ' **7** ³ Or, curses
 and you have annulled the commandment of God **8** father or
13 because of your tradition. You hypocrites, well did **9** mother
6 Isaiah prophesy of you, saying:

^c"This people honors me with the lips,
 But their heart is far from me,
 And in vain do they worship me,
 Teaching *as their* doctrines the precepts of men.'" **8** ^d Is. 29. 13.

And calling the crowd to him he said to them: **10**
 "Hear, and understand: Not that which enters into **11**

Son. See ch. 16. 16, where the Greek has the article. See also
 foot note on ch. 27. 54.

* *That whereby you might, &c.* The meaning seems to be,
 Whatever I possess, which you naturally would expect me to
 share with you for your support, I have already given, or
 promised to give, to the temple: therefore, as it belongs to
 God, I cannot give you any of it. Yet, according to the teach-
 ing of some of the rabbis, this fictitious consecration, while it
 freed a man from the obligation of supporting his parents, did
 not debar him from putting the property to his own uses
 during his lifetime.

the mouth defiles the man, but that which proceeds out of the mouth is what defiles the man.”

12 Then his disciples came and said to him: “Do you know that the Pharisees were ¹ scandalized when 13 they heard this statement?” But he answered: ^a“Every plant which my heavenly Father planted 14 not shall be rooted up. Let them alone: ^bthey are blind guides.² And if the blind guides the blind, 15 both shall fall into a pit. And Peter answered him: 17 16 “Declare to us *the meaning of* the proverb.” He 18 said: “Are you also even yet without understand- 17 ing? Do you not perceive that everything which en- 19 ters into the mouth goes into the belly, and is cast 18 out into the drain? But the things which pro- 20 ceed out of the mouth come forth out of the heart; 19 and those defile the man. For out of the heart come 21 forth evil thoughts, murders, adulteries, fornications. 22 20 thefts, false testimonies, ³blasphemies. These are 23 the things which defile the man; but to eat with un- 24 washed hands does not defile the man.”

6. *The Canaanitish Woman and Her Daughter.*

21 Jesus proceeded thence, and withdrew to the re- 24 22 gions of Tyre and Sidon. And a Canaanitish woman, 25 who came out from those districts, cried aloud, say- 26 ing: “Have mercy on me, O Lord, Son of David; 26 my daughter is grievously tormented with a devil.” 23 But he answered her not a word. And his disciples 24 came and besought him, saying: “Send her away; 25 for she is crying after us.” And he answered: “^cI 26 was not sent but to the lost sheep of the house of Is- 27 rael.” But she came and prostrated before him, say- 28 ing: “Lord, help me.” He answered: “It is not well to take the children’s bread and throw it to the 27 dogs.” But she said: “Yes, Lord; for even the 28 dogs eat of the crumbs which fall from their masters’ 29 tables.” Then Jesus said to her in answer: “O 29 woman, great is thy faith! be it done to thee as thou wilt.” And her daughter was cured from that 30 hour.

¹ Lit. *caused to stumble*: and so elsewhere.

^a John 15. 2.

^b Luke 6. 39.

² V. and some MSS. add of the blind.

³ Or, *evil speaking*

Mk.

7

7. *The Second Multiplication of Loaves.*

When Jesus had passed on from thence, he came ²⁹ near to the Sea of Galilee; and he went up into the mountain, and sat there. And great multitudes ³⁰ came to him, having with them the lame, blind, dumb, maimed, and many others; and they cast ³¹ them down at his feet, and he cured them: insomuch that the multitude wondered, when they saw the dumb speaking, the maimed sound, the lame walking, and the blind seeing: and they glorified the God of Israel. ³²

And Jesus called his disciples to him and said: "I have compassion on the multitude, because they continue with me now three days, and have nothing to eat; and I am unwilling to send them away fast- ³³ ing, lest they faint on the way." The disciples say to him: "Whence then should we have so many loaves in a deserted place, as to satisfy so great a multi- ³⁴ tude?" Jesus said to them: "How many loaves have you?" They said: "Seven, and a few small ³⁵ fishes." And he commanded the multitude to ¹ sit ³⁶ ¹G. to fall on. down on the ground. And he took the seven loaves and the fishes, and gave thanks, and broke, and gave them to the disciples, and the disciples to the ³⁷ multitude. And they all ate, and were satisfied; and they took up seven baskets full of what remained ³⁸ over of fragments. And they who ate were four ³⁹ thousand men, beside women and children. And having sent away the crowd, he got into the boat, and came into the confines of ² Magadan.*

² Or, Mag-
dala.8. *The Pharisees and Sadducees Ask for a Sign.*

16

8

^a And the Pharisees and Sadducees came to him, and put him to the test by asking him to show them a sign from heaven. But he answered them:

1 • Matt. 12. 38.

2

* *Magadan.* St. Mark (ch. 8. 10) says, *Dalmanutha*. Magadan or Magdala, was a village of the plain of Gennesaret, on the west side of the lake. Dalmanutha was a village situated, it is supposed, about a mile south of Magdala. Jesus and his disciples probably landed about midway between these two places.

¹ Some notable MSS. omit to end of ver. 3.

^aLuke 12. 54, &c.

² Or, but you cannot judge, &c.

^bMatt. 12. 39.

^{1 a} “When it is evening, you say, ‘It will be fair 9
weather, for the sky is red.’ And in the morning,

‘There will be a storm to-day, for the sky is red

³ 4 and lowering.’ You know then how to judge of the 12

look of the sky; ² and can you not judge of the signs

of the times?* ^bAn evil and adulterous generation

is seeking after a sign; and no sign shall be given

it, but the sign of Jonah.” And he left them and 13

went away.

9. The Leaven of the Pharisees and Sadducees.

³Or, loaves

^cLuke 12. 1.

⁴Or, It is because we took no bread

^dMatt. 14. 17.
John 6. 9.

⁵Baskets in ver. 9 and 10 represent different words in G.

^eMatt. 15. 34.

5 And the disciples came to the other side of the 14

6 lake, and had forgotten to take ³bread. And Jesus 15

said to them: ^c“Take heed and beware of the leaven

7 of the Pharisees and Sadducees.” And they reasoned 16

among themselves, saying: ^d“We took no ³bread.”

8 Jesus knowing it said: “Why do you reason among 17

yourselves, you men of little faith, because you have

9 no ³bread? ^dDo you not yet perceive, nor remem- 18

ber the five loaves of the five thousand, and how many 19

10 ⁵baskets you took up? ^enor the seven loaves of the 20

four thousand, and how many ⁵baskets you took up?

11 How is it you do not perceive that I did not speak 21

to you concerning ³bread? But beware of the

leaven of the Pharisees and Sadducees.” Then they 22

understood that he bade them not beware of the

leaven of ³bread, but of the teaching of the Pharisees

and Sadducees.

§ 10.—THE LAST DAYS OF THE MINISTRY OF CHRIST IN GALILEE.

1. St. Peter's Glorious Confession of Faith.

The Gos-
pel for SS.
Peter and
Paul's Day,
July 29.

13 When Jesus came into the region of Cæsarea 27 18

Philippi, he questioned his disciples, saying: “Who

14 do men say that the Son of man is?” They said: 28 19

* *The signs of the times:* that is, the signs that the Messiah had come; such as, that the scepter had passed from Juda (Gen. 49. 10); that Daniel's seventy weeks of years were nearly ended (Dan. 9. 24); and that most of the prophecies concerning the Messiah had already been fulfilled in Jesus himself.

MK. LK.

8 9 "Some say John the Baptist ; and others, ¹ Elias ;
 29 20 and others, Jeremiah, or one of the prophets." He
 said to them : "But you, who do you say that I
 am ?" Simon Peter answering said : ^a"Thou art ¹⁶ ^aJohn 6. 70.
 the CHRIST, the Son of the living God " Jesus said ¹⁷
 to him in answer : "Blessed art thou, Simon ² Bar-
 Jona : for flesh and blood has not revealed it to thee,
 but my Father who is in heaven. And I also say ¹⁸
 to thee, that thou art ³ Peter,* and upon this Rock I
 will build my Church ; and the gates of hell shall
 not prevail against it. ^bI will give to thee the keys ¹⁹
 of the kingdom of heaven : and whatsoever thou
 shalt bind on earth shall be bound in heaven : and
 whatsoever thou shalt loose on earth shall be loosed
 30 21 in heaven.' ~~X~~ Then he forbade the disciples to tell ²⁰
 any one that he was Jesus the CHRIST.

¹Or, *Elijah* :
and so elsewhere.^aJohn 6. 70.²That is, *Son*
of Jonah, or
John : see
John 21. 15,
16, 17.³G. V. *Pe-*
trus, S *Kep-*
ha, meaning
a Rock.^bJohn 21.
15, 16, 17.

31 22 ^cFrom that time Jesus began to point out to his
 disciples that he must go to Jerusalem, and suffer
 many things from the elders and chief priests and
 scribes, and be put to death, and the third day rise
 32 again. And Peter took him aside, and began to ²²
 chide him, saying : "Mercy on thee, Lord ! this shall
 33 not befall thee." But he turned, and said to Peter : ²³

^cMatt. 20.18.
Luke 18. 31.

* *Thou art Peter.* Peter having declared his faith concerning the Person of Jesus, Jesus in turn declares concerning Peter. The following is a summary of the promises contained in his words : 1. *I will build my Church*: Jesus will institute a Church distinct from the Synagogue. 2. *My Church*: only one Church is the Church of Jesus. 3. *Upon this Rock*: the Church of Jesus will be one in Doctrine and Government. 4. *The gates of hell shall not prevail*: the Church of Jesus will be perpetual and indefectible, and therefore infallible. 5. *Build*: this Church will be an organic institution, a real society. 6. *Upon this Rock*: Peter and his successors will be the Heads of the Church. 7. *Whatsoever thou shalt bind*: they will hold supreme legislative and judicial power over the whole Church. 8. Since the Church is infallible, Peter and his successors (the Rock upon which the infallible Church shall be built) will be infallible in matters of faith and morals.

¹ Or, *Go after me*

¹ “Get thee behind me, Satan: * thou art a stumbling-block to me: for thou hast not in mind the things of God, but the things of men.”

3. *The Doctrine of the Cross.*

^aMatt. 10.38. 24 ^aThen said Jesus to his disciples: “If any man 34 23 would come after me, let him deny himself, and
 Luke 14. 27.
^bLuke 17.33. 25 take up his cross, and follow me. ^bFor whoever 35 24 would save his life shall lose it; and whoever shall
 John 12. 25.
² Life in ver. 25, and soul in ver. 26, represent the same word in G.
^cMatt. 24.30, and 26. 64.
^dMatt. 25.31.

26 lose his ²life for my sake shall find it. For what 36 25 will it profit a man if he gain the whole world, and forfeit his ²soul? Or what shall a man give in ex- 37
 27 change for his ²soul? For ^cthe Son of man will 38 26 come in the glory of his Father, ^dwith his angels; and then will he render to every man according to
 28 his deeds. Truly I say to you, there are some of 39 27 those who stand here who shall in no wise taste of death, till they see the Son of man coming in his kingdom.”

4. *The Transfiguration of Christ.*

9

The Gospel for the Feast of the Transfiguration, Aug. 6, and for the Second Sunday in Lent.
³V. *the snow.*
⁴Some MSS. read, *I will make.*
⁵Or, *booths*

[•]Matt. 3.17.

17 Six days after, Jesus takes with him Peter, 1 28 and James, and John his brother, and brings
 2 them up into a high mountain apart: and he was 29 transfigured before them. His face shone as the sun, and his garments became white as ³the light.
 3 And there appeared to them Moses and Elias talk- 2 30
 4 ing with him. And Peter joining in said to Jesus: 4 33
 “Lord, it is good for us to be here: if thou wilt, ⁴let us make here three ⁵huts; one for thee, and one for
 5 Moses, and one for Elias.” While he was yet speaking, behold, a bright cloud overshadowed them: and lo, a voice out of the cloud, saying: ^e“This is my beloved Son, in whom I am well pleased: hear ye
 6 him.” When the disciples heard it, they fell on
 7 their faces, and were sorely afraid. And Jesus came and touched them, and said to them: “Rise, and be

* *Satan* means *adversary*. Peter in this instance acted unwittingly the part of the great adversary of God, because by his words he would have impeded the redemption of man.

Mk. Lk.

9 9 not afraid." And raising their eyes they saw no one 8
 7 36 but Jesus only.

5. *Of the Coming of Elias.*

8 As they were coming down from the mountain 9
 Jesus charged them, saying: "Tell the vision to
 no one, till the Son of man shall have risen from the
 dead." [¶] And the disciples asked him: "Why 10
 then do the scribes say that Elias must first come?"
 11 He answered: "Elias, indeed, is coming, and shall 11
 12 restore all things. ^a But I tell you that Elias is come 12 ^{• Matt. 11. 14.}
 already; and they knew him not, ^b but did to him ^{• Matt. 14. 3,}
 whatever they listed. Even so the Son of man too
 shall suffer from them." Then the disciples under- 13
 stood that he was speaking to them of John the
 Baptist.

6. *A Boy Cured of an Evil Spirit.*

13 37 When they had come to the multitude, a man 14
 16 38 came to him, kneeling to him, and saying: "Lord,
 39 have mercy on my son, for he is a lunatic, and suf-
 fers grievously: for he often falls into the fire, and
 17 40 often into the water. And I brought him to your 15
 18 41 disciples, and they could not cure him." Jesus 16
 answered: "O unbelieving and perverse generation!
 how long shall I be with you? how long shall I
 24 43 bear with you? bring him here to me." And Jesus 17
 25 rebuked him; and the devil came out of him, and
 26 the boy was cured from that hour. Then the disci- 18
 27 ples came to Jesus privately, and said: "Why could
 not we cast it out?" He said to them: "Because 19
 of your little faith. ^c For truly I say to you, if
 you have faith as a mustard-seed, you may say to
 this mountain, 'Remove hence to yonder place;'
 and it shall remove; and nothing shall be impossi-
 28 ble to you. ¹ But this kind does not go out except 20
 by prayer and fasting."

^c Matt. 21. 21.
Mark 11. 23.

¹ Some nota-
ble MSS.
omit this
verse.

7. *The Second Prediction of the Passion.*

29 44 While they were sojourning in Galilee, Jesus said 21
 30 to them: ^d "The Son of man shall be delivered up ^d Matt. 16. 21.

17

Mk. Lk.

22 into the hands of men, and they will put him to **9** **9**
 death ; and the third day he shall rise again.” And **31** **45**
 they were exceeding grieved.

8. Jesus and Peter Pay the Temple-Tax.

23 When they had come to Capernaum, they who received the ¹half-shekel came to Peter, and said :
 24 “ Does not your Master pay the half-shekel ? ” He said : “ Yes.” And when he came into the house, Jesus anticipated him by saying : “ What is your opinion, Simon ? of whom do the kings of the earth receive taxes or tribute ? of their sons or of strangers ? ” And when he said : “ Of strangers,” Jesus 26 said to him : “ Then the sons are free. But, lest we scandalize them, go to the sea and cast a hook, and take up the fish that first comes up ; and when you have opened its mouth, you will find a ²shekel : take that and give it to them for me and you.”

¹That is the temple tax : G. *didrachma*.

²G. *stater*.

9. Further Instruction to the Disciples.

a. On Humility.

The Gos-
pel for
Michael-
mas Day,
Sept. 29,
and for the
Feast of the
Angel-
Guardians,
Oct. 2.
• Luke 22. 24.

18 ^aThat same hour the disciples came to Jesus, **32** **46** and said : “ Who then is greatest in the king- **33**
 2 dom of heaven ? ” And Jesus, calling to him a **3** little child, set him in their midst, and said : “ Truly **35** **47** I say to you, unless you turn, * and become as little children, you shall by no means enter into the king- **4** dom of heaven. Whoever therefore humbles himself as this little child, he is the greatest in the kingdom of heaven.

b. Against Scandal.

5 “ And he who receives one such little child in my **36** **48**
^b Luke 17. 2. name receives me : ^bbut he who shall cause one of **41**
^c Lit. stumble. these little ones that believe in me to ^csin, it were well for him that a great millstone were hung around his neck, and that he were sunk in the depth of the

* Unless you turn : that is, turn from the path of sin and duplicity to that of innocence and simplicity : or, return to the innocence and simplicity of childhood, and to its readiness to receive truth without question.

9 **15** sea. Woe to the world because of scandals! for ^ait must be that the scandals come; but woe to the man through whom the scandal comes! ^bAnd if thy hand or thy foot causes thee to sin, cut it off, and cast it from you: it is better for thee to enter into life maimed or lame, than having two hands or two feet to be cast into the everlasting fire. And if thy eye causes thee to sin, pluck it out, and cast it from thee: it is better for thee to enter into life with one eye, than having two eyes to be cast into the hell of fire. **9**

7 ^aLuke 17. 1.**8** ^bMatt. 5. 29,
30.**c. The Value of Souls: the Parable of the Lost Sheep.**

“See that you despise not one of these little ones; for I tell you that their angels in heaven always behold the face of my Father who is in heaven. **X**

¹ ^cFor the Son of man came to save that which was lost. What think you? If any man has a hundred **11** sheep, and one of them has gone astray, does he not leave the ninety-nine in the mountains, and go to **12** seek that which is gone astray? And if so be that **13** he find it, truly I say to you, he rejoices over it more **14** than over the ninety-nine which have not gone astray. Even so it is not the will of your Father who is in heaven that one of these little ones should perish. **14**

¹ Some nota-
ble MSS.
omit this
verse.

^aLuke 19. 10.**d. Fraternal Correction, and the Power of the Keys.**

^a“And if thy brother offend against thee, go, show him his fault between thee and him alone. If **15** he hear thee, thou hast gained thy brother. But if he do not hear thee, ^etake with thee one or two more, **16** ^fJohn 8. 17. that in the mouth of two or three witnesses every word may be established. And if he refuse to hear them, tell it to the Church: but if he refuse to hear **17** even the Church, let him be to thee as the Gentile and the publican. ^fTruly I say to you, whatsoever you shall bind on earth shall be bound in heaven; **18** and whatsoever you shall loose on earth shall be loosed in heaven.

^aLuke 17. 3.^fJohn 20. 23.**e. The Power of United Prayer.**

“Again, I say to you that if two of you shall agree **19**

on earth concerning anything at all that they shall ask, it shall be done for them by my Father who is in
 20 heaven. For where two or three are gathered together in my name, there am I in the midst of them."

f. Forgiveness of Injuries: The Parable of the Ten Thousand Talents.

- ^a Luke 17. 4. 21 Then Peter came and said to him: ^a“Lord, how often shall my brother offend against me, and I forgive him? until seven times?” Jesus said to him: “I do not say to thee, until seven times; but, until 23 seventy times seven. Therefore the kingdom of heaven is likened to a king who wished to settle ac-
 1 Lit. slaves. 24 counts with his ¹servants. Now when he had begun to take the account, one was brought to him who
²This talent 25 owed him ten thousand ²talents. And as he had no means of paying, his lord ordered him to be sold, and his wife, and children, and all that he had, and
³Lit. slave. 26 payment to be made. So that ³servant fell down and did homage to him, saying: ‘Have patience 27 with me, and I will pay you all.’ And the lord of that ³servant, moved with compassion, released him, 28 and forgave him the debt. But when that ³servant went out, he found one of his fellow-servants, who owed him a hundred ⁴shillings: and he laid hold of him, and throttled him, saying: ‘Pay what you 29 owe.’ So his fellow-servant fell down and besought him, saying: ‘Have patience with me, and I will 30 pay you.’ And he would not, but went and cast him 31 into prison, till he should pay the debt. Now when his fellow-servants saw what was done, they were very sorry, and came and told their lord all that 32 had happened. Then his lord called him, and said to him: ‘You wicked servant, I forgave you all that 33 debt, because you besought me: should not you also have had mercy on your fellow-servant, even as I 34 had mercy on you?’ And his lord being angry delivered him over to the torturers, till he should pay
^b Mark 11. 26. 35 all the debt. ^bSo will my heavenly Father do to you, if you forgive not every one his brother from your hearts.” 
- The Gospel for the Twenty-first Sunday after Pentecost.
- ¹G. denarius: a coin worth about seventeen cents.

§ 11.—THE LAST JOURNEY OF JESUS TO JERUSALEM.

1 When Jesus had finished these words, he de- 19
 parted from Galilee, and came into the confines
 of Judæa beyond the Jordan. And great crowds 2
 followed him, and he healed them there.

1. *The Teaching of Jesus on Divorce.*

2 And Pharisees came to him, and put him to the 3
 test, saying: “Is it lawful to divorce one’s wife for
 6 every cause?” * He answered: “Have you not read 4
 that he who created *them* from the beginning ^a ‘made
 7 them male and female,’ and said, ^b ‘For this cause 5
 a man shall leave his father and mother, and shall
 8 cleave to his wife; and the two shall be in one flesh?’
 so that they are no longer two, but one flesh. What 6
 9 therefore God has joined together let not man put
 4 asunder.” They said to him: ^c “Why then did 7
 11 Moses command *us* to give a bill of repudiation, and 8
 5 to divorce her?” He said to them: “Moses because
 of your hardness of heart permitted you to divorce
 12 your wives: but it was not so from the beginning.
^d And I say to you, whoever divorces his wife, except
 for fornication,† and marries another is committing
 adultery: and he who marries her who has been
 divorced is committing adultery.”

^a Gen. 1. 27.
^b Gen. 2. 24.

^c Deut. 24. 1.
 Matt. 5. 31,
 32.

^d Luke 16. 18.

2. *On Virginity.*

His disciples say to him: “If such is the case of 10
 the husband with his wife, it is not expedient to
 marry.” But he said to them: “Not all men ac- 11
 cept this principle, but they *only* to whom it is given.
 For there are eunuchs that were born thus from their 12

* *For every cause*: that is, for all the many causes of divorce enumerated by the rabbis, many of which were of the most trivial character.

† *Except for fornication*. The divorce, or separation, permitted because of adultery, is that known as *divorce from bed and board* only. It is not a *divorce from the bond* of matrimony, which always binds if the marriage was originally valid, and it does not confer any right on either party to marry again.

mother's womb : and there are eunuchs that were **10** **18** made eunuchs by men : and there are eunuchs who made themselves eunuchs * for the kingdom of heaven's sake. He who is able to accept it, let him accept it."

3. Jesus Blesses Little Children.

13 Then little children were brought to him, that **13** **15** he might lay his hands on them, and pray ; and the **14** disciples rebuked them. But Jesus said : "Suffer **14** **16** the little children, and forbid them not, to come to me : for to such belongs the kingdom of heaven." **15** And when he had laid his hands on them, he de- **16** parted thence.

4. The Young Man With Great Possessions.

16 And a man came to him and said : "Master, what **17** **18** good shall I do that I may have eternal life ?" He **18** **19** said to him : "Why do you ask me about † good ? One there is who is good. But if you desire to enter **18** into life, keep the commandments." He said to **19** **20** him : "Which ?" Jesus said : ^a"Thou shalt not kill, Thou shalt not commit adultery, Thou shalt not **19** steal, Thou shalt not bear false witness, Honor thy father and thy mother ; and, ^bThou shalt love thy **20** neighbor as thyself." The young man said to him : **20** **21** "All these I have observed¹ : what do I lack yet ?" **21** Jesus said to him : "If you desire to be perfect, ^cgo, **21** **22** sell what you have, and give to the poor, and you shall have treasure in heaven, and come, follow me." **22** But when the young man heard the statement, he **22** **23** went away sorrowful, for he was one who had great possessions. **23** And Jesus said to his disciples : "Truly I say to **23** **24** you, it will be hard for a rich man to enter into the **24** kingdom of heaven. And again I say to you, it is **25** **25**

* Who made themselves eunuchs : who of their own free will live a life of virginity for the love of God, and to work the better for God.

† Why do you ask me about that which is only relatively good ? God is the supreme good, the absolute good.

10 **18** easier for a camel to pass through a needle's eye,
than for a rich man to enter into the kingdom of
26 **26** heaven." When the disciples heard this, they were **25**
exceedingly astonished, and said : " Who then can be
27 **27** saved ? " And Jesus looking upon them said to them : **26**
" With men this is impossible ; but with God all
things are possible."

28 **28** Then Peter answered him : " We, now, have left **27**
all, and followed thee ; what then shall we have ?"
Jesus said to them : ^a" Truly I say to you, that you **28**
who have followed me shall yourselves, in the regen-
eration, when the Son of man shall sit on the throne
of his glory, sit upon twelve thrones, judging the
29 **29** twelve tribes of Israel. And every one who has left **29**
houses, or brothers, or sisters, or father, or mother,¹
or children, or lands, for my name's sake, shall re-
30 **30** ceive ² many times as much, and shall inherit life
31 everlasting. **¶** ^bBut many that are first shall be **30**
last, and the last first.

The Gos-
pel for the
Feast of the
Conversion
of St. Paul,
Jan. 29.
^a Luke 22.28,
&c.

¹V. and some
MSS. add *or
wife.*
²V. and some
MSS. read *a
hundredfold.*
^bMatt. 20.16,
and 21.31,32.
Luke 13.30.

5. *The Parable of the Laborers in the Vineyard.*

"The kingdom of heaven is like a householder, **20**
who went out early in the morning to hire laborers
into his vineyard. And having made an agree-
ment with the laborers for a ³shilling a day, he
sent them into his vineyard. And he went out about
⁴the third hour, and saw others standing idle in the
marketplace. And he said to them : ' Go you also
into the vineyard, and whatever is just I will give
you.' And they went. Again he went about ⁵the
sixth and the ⁶ninth hour, and did likewise. And
about ⁷the eleventh hour he went out, and found
others standing, and said to them : ' Why are you
standing here all day idle ? ' They say to him :
' Because nobody has hired us.' He says to them :
' Go you also into the vineyard.' When evening
was come, the lord of the vineyard says to his
steward : ' Call the laborers, and pay them their
hire, beginning from the last up to the first.' And **9**
when they came, *who had been hired* about the
eleventh hour, they each received a shilling. But **10**

The Gos-
pel for Sep-
tuagesima
2 Sunday.
³ See mar-
ginal note
³ on Matt. 18.
^{28.}
⁴ That is, 9
4 a.m.

⁵ ⁶That is,
⁵ ⁶noon.
⁶ That is, 3
p.m.
⁷ That is, 5
p.m.

7

8

9

when the first came, they supposed that they would **10** **18** receive more ; and they too each received a shilling.

- 11** And when they received it, they murmured against **12** the householder, saying : ‘These last have spent *but* one hour, and you have made them equal to us, who have borne the burden of the day and the scorching **13** heat.’ But in answer he said to one of them : ‘Friend, I am doing you no wrong : did you not **14** make an agreement with me for a shilling ? Take what belongs to you, and go your way : but it is my will to give *as much* to this last one even as to you. **15** Is it not lawful for me to do what I will ¹ with my **16** own ? or ² is your eye evil, because I am good ?’ ^a So the last shall be first, and the first last : ^b ^c for many are called, but few chosen.” **¶**

¹ V. omits *with my own*.

² That is, *are you envious*.

^a Matt. 19. 30.

^b Some notable MSS. omit this clause.

^b Matt. 22. 14.

^c Matt. 16. 2.

6. *The Third Prediction of the Passion.*

- 17** And as Jesus was going up to Jerusalem, he **32** brought the twelve disciples to his side, and said to **18** them on the way : “Behold, we are going up to **33** **31** Jerusalem, and the Son of man shall be delivered up to the chief priests and the scribes ; and they will **19** condemn him to death, and will deliver him over to **32** the Gentiles to mock, and to scourge, and to crucify : **34** **33** and the third day he shall rise again.”

7. *The Ambition of the Mother of James and John.*

The Gospel for St. James's Day, July 25.

- 20** Then the mother of the sons of Zebedee came to **35** him with her sons, bowing down before him, and **21** asking something of him. He said to her : “What **36** would you have ?” She said to him : “Say that **37** these two sons of mine may sit, one on thy right hand, and one on thy left hand, in thy kingdom.” **22** But Jesus answered : “You know not what you ask. **38** Are you able to drink ^d the cup* that I am about to **23** drink ?” They said to him : “We are able.” He **39** said to them : “My cup, indeed, you shall drink : but **40** to sit on my right hand and on my left hand is not mine ^e to give, but *it is* for those for whom it has

^d Matt. 26. 39, 42.

^e V. *to give to you, but to those, &c.*

* *The cup*, with bitter ingredients, was a symbol of affliction.

10 18

been prepared by my Father." ☧ ^a When the ten **24** ^{a Luke 22. 24,}
41 heard it, they were indignant with the two brothers. ²⁵

42 But Jesus called them to him, and said: "You know **25**
43 that the rulers of the Gentiles lord it over them, and **26**
44 the great exercise authority over them. Not so shall **26**
45 it be among you; but ^b whoever desires to become **27** ^{b Matt. 23. 11.}
44 great among you shall be your ¹servant; and who- **27** ^{1 Or, attend-}
45 ever desires to be first among you shall be your ²servant: ^{ant} **28** ^{c John 13. 4,}
45 bondservant: ^ceven as the Son of man did not come **28** ^{&c.}
45 to be served, ^dbut to serve, and to give his life a ran- **29** ^{d Luke 22. 27.}
45 som for many."

8. *The Blind Men of Jericho.*

46 35 As they were setting out from Jericho, a great **29**
47 36 crowd followed him. And behold, two blind men **30**
37 sitting by the wayside, when they heard that Jesus **31**
38 was passing by, cried aloud: "Have mercy on us,
48 39 O Lord, thou Son of David." The multitude **31**
48 sternly bade them hold their peace: but they cried **32**
out the more: "Have mercy on us, O Lord, thou Son
49 40 of David." And Jesus stood still, and called them, **32**
49 and said: "What would you have me do for you?"
51 41 They said to him: "Lord, that our eyes may be **33**
52 42 opened." And Jesus, moved with compassion for **34**
43 them, touched their eyes: and immediately they re-
43 ceived their sight, and followed him.

PART III. THE LAST DAYS OF THE LORD JESUS.

§ 1.—THE TRIUMPH OF CHRIST BEFORE

HIS PASSION.

11 19

1 29 When they drew near to Jerusalem, and came **21** ^{1 The Gos-}
2 30 to Bethphage, to the Mount of Olives, then Jesus ² ^{pel at the}
2 30 sent two disciples, saying to them: "Go into ² ^{Blessing of}
3 31 the village that lies opposite you, and immediately ³ ^{Palms.}
3 31 you will find an ass tied, and a colt with her; loose **4**
3 31 them, and bring them to me. And if any one say anything to you, you shall say: 'The Lord has need of them: and he will send them at once.' Now all this came to pass that that which was spoken through the prophet might be fulfilled:

^a Is. 62. 11.
^b Zach. 9. 9.

5 ^a “Tell ye the daughter of Sion,
Behold thy King comes to thee,
Meek, and sitting upon an ass,
And upon a colt the foal of a beast of burden.”

^b John 12. 14.
^c V. *They made him sit.*
^d John 12. 13.
^e Matt. 23. 39.

6 The disciples went and did as Jesus instructed
7 them, ^b and brought the ass and the colt, and laid
their garments upon them, and ^c he sat thereon.
8 And the most part of the multitude spread their gar-
ments in the road ; and ^c others were cutting branches
9 from the trees, and strewing them in the road. And
the crowds that went before him, and that followed,
were crying : “Hosanna to the Son of David !
d Blessed is he who comes in the name of the Lord :
10 Hosanna in the highest !” ✕ And when he had
entered Jerusalem, all the city was thrown into com-
11 motion, saying : “Who is this ?” And the multi-
tudes said : “This is the prophet Jesus, from Naza-
reth of Galilee.”

§ 2.—THE WORDS AND ACTS OF CHRIST BEFORE HIS PASSION.

1. *Jesus Drives the Buyers and Sellers out of the Temple.*

^f John 2. 14, &c.
^g Is. 56. 7.
^h Jer. 7. 11.
ⁱ Ps. 8. 3.

12 ^e And Jesus went into the temple of God, and cast
out all those who were buying and selling in the
temple, and overturned the tables of the money-
changers, and the seats of those who sold the doves ;
13 and he said to them : “It is written, ‘My house
shall be called a house of prayer ;’ but ^g you have
14 made it a den of robbers.” And blind and lame
15 came to him in the temple ; and he cured them. But
when the chief priests and the scribes saw the won-
derful things which he did, and the children crying
in the temple and saying : “Hosanna to the Son of
16 David ;” they were moved with indignation, and
said to him : “Do you hear what these say ?” Jesus
said to them : “Yes ; did you never read, ^h ‘Out of
the mouth of babes and sucklings thou hast perfected
17 praise?’” And leaving them, he went out of the city
to Bethany, and lodged there.

11 20*2. The Curse of the Barren Fig-tree.*

12 Now in the morning, as he was returning to the 18
 13 city, he was hungry. And seeing a fig-tree by the 19
 14 wayside, he came to it, and found nothing on it but
 15 leaves only; and he said to it: "Let no fruit grow
 16 on thee hence forward forever;" and immediately
 17 the fig-tree withered away. When the disciples saw 20
 18 it, they wondered, saying: "How did the fig-tree
 19 immediately wither away?" Jesus answered them: 21
 20 "Truly I say to you, ^aif you have faith, and doubt
 21 not, you shall not only do what has been done to the
 22 fig-tree, but even if you say to this mountain, 'Be
 23 thou taken up and cast into the sea;' it shall be done.
 24 ^bAnd all things, whatsoever you ask in prayer believ- 22 ^bMatt. 7. 7.
 25 ing, you shall receive."

^aMatt 17. 19.*3. Jesus Confounds the Chief Priests and Elders.*

27 1 When he had come into the temple, the chief 23
 2 priests and elders of the people came to him as he
 28 2 was teaching, and said: "By what authority are
 29 3 you doing these things? and who gave you this
 30 4 authority?" Jesus answered them: "I too will ask 24
 31 5 you one question, which if you tell me, I also will
 32 6 tell you by what authority I do these things. The 25
 33 7 baptism of John—from what source was it? from
 34 8 heaven, or from men?" And they reasoned with
 35 9 themselves: "If we say, 'From heaven;' he will say 26
 36 10 to us, 'Why then did you not believe him?' But
 37 11 if we say, 'From men;' we fear the multitude; for
 38 12 all hold John as a prophet." So in reply to Jesus 27
 39 13 they said: "We do not know." He also said to
 40 14 them: "Neither do I tell you by what authority I
 41 15 do these things."

4. The Parable of the Two Sons.

"But what think you? A man had two sons; and 28
 he came to the first, and said: 'Son, go work to-
 day in the vineyard.' He replied: 'I will not;' 29
 but afterward he repented, and went. And he came 30
 to the second, and said likewise. He replied 'I will,

31 sir ;' and did not go. Which of the two did his **12** **20** father's will ?" They said to him : "The first." Jesus said to them : "Truly I tell you that the publicans and the harlots are going into the kingdom **32** of heaven before you. For John came to you in the way of righteousness, and you did not believe him : but ^athe publicans and the harlots believed him : and you, when you saw it, did not even afterward repent, that you might believe him.

^aLuke 7. 29,
30.

5. *The Parable of the Husbandmen.*

33 " Hear another parable : There was a householder, who planted a vineyard, and set a hedge about it, and dug out a winevat in it, and built a tower, and let it out to husbandmen, and went into another **34** country. When the season of the fruits drew near, he sent his ¹ servants to the husbandmen to receive **35** ² his fruits. ^b And the husbandmen seized his ¹ servants, and beat one, and killed another, and stoned **36** another. Again he sent other ¹ servants more than the former : and they did to them in like manner. **37** Afterward he sent to them his son, saying : 'They **38** will reverence my son.' But the husbandmen, when they saw the son, said ³ among themselves, 'This is the heir; come, let us kill him, and take his inheritance.' So they seized him, cast him out of the vineyard, and killed him. When therefore the lord of the vineyard comes, what will he do to those **39** husbandmen ? They said to him : ^c" He will miserably **40** destroy those miserable men, and will let out the vineyard to other husbandmen, who will render him **42** the fruits in their season." Jesus said to them : **10** **17** " Did you never read in the scriptures :

^aLuke 21.24.

^aPs. 117. 22,
23.

41 bandmen ? They said to him : ^c" He will miserably

destroy those miserable men, and will let out the vineyard to other husbandmen, who will render him **42** the fruits in their season." Jesus said to them : **10** **17**

" Did you never read in the scriptures :

^d " The stone which the builders rejected,
The same was made the corner-stone :
This was from the Lord,
And it is marvelous in our eyes ? "

11

^eMatt. 8. 12. **43** Therefore I say to you, that ^ethe kingdom of God shall be taken away from you, and shall be given to **44** a nation bringing forth the fruits thereof. And he

18

12 20 who falls on this stone shall be dashed in pieces ; but on whomsoever it shall fall, it will scatter him as dust."

12 19 Now when the chief priests and Pharisees heard **45** his parables, they perceived that he was speaking of them. And they were on the watch to lay hold of **46** him, yet they feared the populace, because they held him as a prophet.

6. *The Parable of the Marriage of the King's Son.*

And Jesus continuing spoke to them again in **22** The Gos-
parables, saying: ^a“The kingdom of heaven is **2** pel for the
likened to a king, who made a marriage-feast **Nineteenth**
for his son. And he sent out his ¹servants to **Sunday**
call those who were invited to the marriage-feast; **after Pente-**
and they would not come. Again he sent out other **3** cost.
¹servants, saying, ‘Tell those who are invited, **4** ^aLuke 14. 16,
“Behold, I have prepared my dinner, my beeves &c.
and fatlings are killed, and all things are ready : **5**
come to the marriage-feast.”’ But they made light **6**
of it, and went their ways, one to his own farm, **7**
another to his merchandise: and the rest laid hold **8**
of his ¹servants, and treated them shamefully, and **9**
killed them. When the king heard of it, he was **10** ²Or, cross-
angry ; and he sent his armies, and destroyed those **roads**
murderers, and burned their city. Then said he to **11**
his ¹servants, ‘The wedding is ready, but those that **12**
were invited were not worthy. Go therefore to the **13**
²highways, and as many as you find call to the mar-
riage-feast.’ And his ¹servants went out into the **14**

* *Wedding-garment.* At an oriental wedding feast the guests were expected to wear a special ceremonial garment. To appear at the feast without this garment was regarded as a serious breach of etiquette.

¹ Or, *attendants*

¹ servants, ‘Bind him hand and foot, and cast him forth into the outer darkness; there shall be the weeping and gnashing of teeth.’ For many are called, but few are chosen.” 

7. Jesus Foils the Pharisees on the Question of Tribute to Rome.

The Gospel for the Twenty-second Sunday after Pentecost.

15 Then the Pharisees went and consulted together 13 20
 16 how they might catch him in *his* talk. And they sent to him their disciples, with the Herodians, saying: “Master, we know that you are true, and teach 14 21
 the way of God in truth, and care not for any one:
 17 for you regard not the person of men. Tell us therefore 22
 your opinion: Is it lawful to give tribute to
 18 Cæsar, or not?” But Jesus knowing their wickedness 15 23
 19 said: “Why tempt me, you hypocrites? Show 24
 me the coin of the tribute.” They brought him a
 20 ²denarius. He said to them: “Whose is this image 16
 21 and inscription?” They say to him: “Cæsar’s.” 17 25
 Then says he to them: “Render therefore to Caesar the things that are Cæsar’s, and to God the things
 22 that are God’s.”  When they heard this, they 26
 marveled, and leaving him went their way.

8. He Confutes the Sadducees on the Resurrection.

23 The same day there came to him Sadducees, * who 18 27
 say that there is no resurrection; and they put a
^a Deut. 25. 5. 24 question to him, saying: “Master, Moses said, ^a‘If a 19 28
 man dies, having no child, his brother shall marry
 25 his wife, and raise up issue to his brother.’ Now 20 29
 there were with us seven brothers: and the first

* *Sadducees.* The Sadducees were the rationalistic party among the Jews. They denied the resurrection of the body and even the immortality of the soul. They held to the Law of Moses alone, interpreting it and all its promises in a purely earthly sense, and rejected all rabbinical traditions. Most of the priests and of the wealthy class belonged to this sect. The Pharisees, on the other hand, were the orthodox party. They held the immortality of the soul and the resurrection of the body to be of divine revelation: but, besides, they followed all the traditions of the rabbis, and innumerable ceremonial observances, and preferred the letter to the spirit. Most of the scribes were of this sect.

MK. LK.

12 **20** married, and died, and having no issue left his wife
21 **30** to his brother; likewise the second also, and a third,
22 **31** up to the seventh. And after them all the woman
23 **32** also died. In the resurrection therefore whose wife
 shall she be of the seven? for they all had her.”
24 **34** Jesus answered them: “You err, not knowing the
25 **35** scriptures, nor the power of God. For in the resur-
26 **36** rection they neither marry, nor are given in mar-
27 **37** riage, but are as angels in heaven. But regarding
 the resurrection of the dead, have you not read that
 which was spoken to you by God, who said: ^a“I am
 the God of Abraham, and the God of Isaac, and the
27 **38** God of Jacob?” God is not *the God* of the dead, but
 of the living.” And when the multitudes heard
 this, they were astonished at his teaching.

9. *The Great Commandment.*

But the Pharisees, hearing that he had put the
28 Sadducees to silence, gathered together. And one
 of them, a lawyer, putting him to the test, asked him
 the question: “Master, which is the great command-
29 ment in the law?” He said to him: ^b“Thou shalt
30 love the Lord thy God with all thy heart, and with
 all thy soul, and with all thy mind.’ This is the
31 great and first commandment. The second is like
 it, ‘‘Thou shalt love thy neighbor as thyself.’ On
 these two commandments hinge the whole law and
 the prophets.”

The Gos-
pel for the
Seven-
teenth Sun-
day after
Pentecost.

^b Deut. 6. 5.

^c Lev. 19. 18.

10. *The Son of David.*

35 **41** Now while the Pharisees were gathered together,
 Jesus questioned them, saying: “What do you think
 of the Christ? whose son is he?” They said to him:
36 **32** “David’s.” He said to them: “How is it then*
 that David in the Spirit calls him Lord, saying:

* *How is it then.* Jesus wishes to show the Pharisees that the Messiah is not only the son of David, but also the Son of God, since he was invited, in the words, *Sit thou on my right hand*, to share with the Father the honors of his throne.

- ^a Ps. 109. 1. 44 ^a ‘The Lord said to my Lord,
 Sit thou on my right hand,
 Till I put thy enemies beneath thy feet.’ 12 20 43
- 45 If David then calls him Lord, how is he his son?’ 37 44
46 And no one was able to answer him a word; nor
 did any one from that day forth dare question him
 any further. ☧ 40

11. *Against the Hypocrisy of the Scribes and Pharisees.*

- 23 Then Jesus spoke to the multitudes and to his 38 45
2 disciples, saying: ‘The scribes and the Phari-
3 sees sit in Moses’ seat; all things therefore, what-
ever they bid you, observe and do: but do not ac-
cording to their works; for they say, and do not.
^b Luke 11. 46. 4 For ^bthey bind heavy and oppressive burdens, and
 lay them on men’s shoulders; but they themselves
5 will not move them with their finger. But all their
works they do to be seen by men: for they broaden
6 their phylacteries,* and enlarge their fringes,* and
 love the chief places at feasts, ^c and the chief seats
7 in the synagogues, and the salutations in the mar-
8 ketplaces, and to be called by men, ‘Rabbi.’ But
be not you called Rabbi; † for one is your Master,
9 and all you are brothers. And call no man your
father on the earth; for one is your heavenly Father.
10 Nor be you called masters; for one is your Master,
11 the Christ. But he that is greatest among you shall

ⁱ * *Phylacteries* consisted of leather strips, at the ends of which were fastened slips of parchment inscribed with certain passages from the Old Testament. During prayer-time they were worn on the head and wound about the arm. Many of the Pharisees, to show their piety, wore them continually.—*Fringes.* The Israelites were bidden to wear fringes, fastened to their outer garments by blue ribbon, to distinguish them from other nations, and to remind them of the covenant which the Lord had made with them (Num. 15. 38). The Pharisees enlarged these fringes partly from national pride, and partly to show their zeal for the Law.

[†] *Be not you called Rabbi.* Our Lord, in this and the four following verses, warns his disciples against vain-glory, against seeking titles of honor, and against courting the praise and adulation of men.

be your ¹ servant. And whoever exalts himself shall be humbled ; ^a and whoever humbles himself shall be exalted.

“ But ^b woe to you, scribes and Pharisees, hypocrites ! because you shut the kingdom of heaven against men : for you do not enter yourselves, and those that are going in you suffer not to enter.

“ Woe to you, scribes and Pharisees, hypocrites ! ¹³ for you devour widows' houses, even while for a pretext you make long prayers ; ^{*} because of this you shall receive a heavier judgment.

“ Woe to you, scribes and Pharisees, hypocrites ! ¹⁵ for you compass sea and land to make one proselyte ; and when he is become one, you make him twofold more ³ a son of hell than yourselves.

“ Woe to you, blind guides ! who say, ‘ If any one ¹⁶ swears by the temple, it is nothing ; but whoever swears by the gold of the temple is bound.’ You ¹⁷ foolish and blind ! for which is greater, the gold, or the temple which has sanctified the gold ? And, ‘ If ¹⁸ any one swears by the altar, it is nothing ; but whoever swears by the gift that is upon it is bound.’ You blind ! for which is greater, the gift, or the ¹⁹ altar which sanctifies the gift ? He therefore who ²⁰ swears by the altar swears by it, and by all the things that are upon it ; and he who swears by the ²¹ temple swears by it, and by him who dwells in it ; and he who swears by heaven swears by the throne ²² of God, and by him who sits thereon.

“ Woe to you, scribes and Pharisees, hypocrites ! ²³ for you ⁴ tithe mint and anise and cummin, and have left undone the weightier matters of the law, justice, and mercy, and faith : but these you ought to have done, and not to have left the other undone. You ²⁴ blind guides, who strain out the gnat and swallow the camel !

“ Woe to you, scribes and Pharisees, hypocrites ! ²⁵

^{*} Make long prayers. Prayer and religious exercises, often protracted to great length, served as pretext for visiting the houses of widows, who easily shared their means with their guests.

¹ Or, attendant
^a Luke 14. 11,
and 18. 14.

^b Luke 11. 52.

² Some notable MSS.
omit this
verse.
^c Mark 12. 40
Luke 20. 47.

³ That is, a
reprobate.

⁴ Luke 11. 42.
⁴ That is,
pay (or,
cause to pay)
a tenth part
to the tem-
ple.

PART III. & 2. ST. MATTHEW. CHAP. 23.

^aMark 7. 4.
Luke 11. 39.
¹V. *you.*

²Or, *incontinence*

^bLuke 11. 44.

^cLuke 11. 47, 29
&c.

³Or, *condemnation*

The Gos-
pel for St.
Stephen's
Day, Dec.

26.

^dMatt. 21. 34,
35.

^eMatt. 10.17.

^fLuke 13. 34. 37

for ^ayou cleanse the outside of the cup and the platter, but within ¹they are full of extortion and

26 ²excess. Thou blind Pharisee, cleanse first the inside of the cup and the platter, that the outside thereof may become clean also.

27 “Woe to you, scribes and Pharisees, hypocrites! for ^byou are like whitened sepulchres, which outwardly appear beautiful, but within are full of dead

28 men’s bones, and of all uncleanness. Even so you also outwardly appear righteous to men, but within you are full of hypocrisy and iniquity.

29 ^c“Woe to you, scribes and Pharisees, hypocrites! for you build the sepulchres of the prophets, and

30 adorn the tombs of the righteous, and say, ‘If we had lived in the days of our fathers, we would not have been partakers with them in the blood of the 31 prophets.’ So then, you are witnesses to yourselves that you are the sons of those who killed the

32 prophets; and let it be yours to fill up the measure

33 of your fathers. You serpents, you offspring of

vipers, how shall you escape the ³judgment of hell?

34 Therefore I send to you prophets, and wise men, and scribes: and ^dsome of them you will kill and crucify;

35 and ^esome of them you will scourge in your synagogues, and persecute from city to city: that upon you may come all the righteous blood shed on

the earth, from the blood of Abel the righteous unto the blood of Zachariah son of Barachiah, whom you

36 slew between the sanctuary and the altar. Truly I say to you, all these things shall come upon this generation.*

“O Jerusalem, Jerusalem, thou that killst the prophets, and stonest those that are sent to thee; how often would I have gathered thy children together, even as a bird gathers her nestlings under her wings, and you would not! Behold, your house

* Shall come upon this generation. The crimes of the Jewish race, notably the persecution and killing of some of the prophets, and above all the crucifixion of the Son of God, were visited upon the people of that generation, many of whom lived to witness the awful horrors of the siege and destruction of Jerusalem.

13 21 is left to you desolate. For I say to you, you shall 39
not see me henceforth, ^auntil you say, ‘Blessed is he who comes in the name of the Lord.’” ^{a Matt. 21.9.} 

**12. The Prophecy of the Destruction of Jerusalem,
and of the End of the World.**

a. The Occasion of the Prophecy.

1 Jesus went out from the temple, and was go- **24**
5 ing on his way, when his disciples came to him
2 **6** to show him the buildings of the temple. But in **2**
reply he said to them: “Do you not see all these
things? Truly I say to you, ^bthere shall not be left
here one stone upon another, that shall not be
thrown down.”

^b Luke 9.44.

b. Of the Tribulations to Come Before the End.

3 **7** And as he sat on the Mount of Olives, the disci- **3**
4 ples came to him privately, and said: “Tell us,
when shall these things be? and what will be the
sign of thy coming, and of the end of the world?”
5 **8** Jesus answered them: “See that no one lead you **4**
6 astray. For many will come in my name, saying: **5**
7 **9** ‘I am the Christ;’ and will lead many astray. And **6**
you shall hear of wars and rumors of wars: see that
you be not terrified: for *these things* must come to
8 **9** pass; but not yet is the end. For nation shall rise **7**
11 against nation, and kingdom against kingdom: and
there shall be ¹famines and earthquakes in many
places. But all these things are the beginning of
9 **12** birth-pangs.* ^cThen will they deliver you up to
17 tribulation, and will put you to death; and you
shall be hated by all the nations for my name’s
sake. And then will many stumble, and will deliver up **10**
one another, and will hate one another. And many **11**
false prophets will arise, and will lead many astray.
And because iniquity will abound, the charity of the
12 many will grow cold. ^dBut he that endures to the **13** ^{a Matt. 10.22.}
10 end, he it is that shall be saved. And this gospel of **14**

¹V. adds
pestilences
⁸ and.
⁹ ^aMatt. 10.17,
22.
John 16.2.

* Birth-pangs: a metaphor aptly expressing those preliminary troubles and disturbances which portend a coming catastrophe.

the kingdom shall be preached in the whole world as **13** **21**
a testimony to all the nations ; and then shall the
end come.

c. *Of the Signs Preceding the Destruction of
Jerusalem.*

The Gos-
pel for the
Last Sun-
day after
Pentecost.
^a Dan. 9. 27;
and ^b 12. 11.
^c Or, a holy
place

15 “ When therefore you see the abomination of **14** **20**
desolation,* ^awhich was spoken of by Daniel the
prophet, standing in ^bthe holy place (let him who
16 reads understand), then let those who are in Judæa **21**
17 flee to the mountains : let him who is on the house- **15**
top not go down to take out the things that are in
18 his house : and let him who is in the field not turn **16**
19 back to take his cloak. But woe to those who are **17** **23**
with child and to those who give suck in those days !
20 And pray that your flight be not in the winter, nor **18**
21 on a sabbath : for then shall be great tribulation, **19**
such as has not been from the beginning of the
22 world until now, no, nor ever shall be. And unless **20**
those days had been shortened, no flesh would have
been saved ; but for the elect’s sake those days shall
be shortened.

d. *Of the Coming of False Christs.*

² Or, him

^b Luke 17. 23,
24.

^c Or, them

23 “ Then if any one shall say to you, ‘ Lo, here is **21**
24 the Christ ; ’ or, ‘ Here ; ’ believe ² it not : for false **22**
Christs and false prophets will arise, and will show
great signs and wonders ; so as to lead astray, if pos-
25 sible, even the elect. Behold, I have told you be- **23**
26 forehand. ^b If therefore they say to you, ‘ Behold,
he is in the desert ; ’ go not forth : ‘ Behold, he is in
27 the inner chambers ; ’ believe ^c it not. For as the
lightning comes forth from the east, and is seen as

* *The abomination of desolation.* During the last days of the siege of Jerusalem, one of the bloody factions into which the inhabitants were divided took possession of the temple, and the holy place flowed with the blood of murdered brethren. *The abomination* may also refer to the pagan hosts of Rome, which destroyed the holy city and the temple. See Dan. 9. 27. This *desolation* is a type, according to many, of that which will take place near the end of the world under Antichrist.

13 21 far as the west; so shall be the ¹ coming of the Son of man. ^a Wheresoever the carcase is,* there will **28**

¹ Or, presence
^a Luke 17.37.

the eagles be gathered together.

e. *The Signs of the Last Day: the Second Advent.*

24 “But immediately, † after the tribulation of those **29**
25 days, the sun shall be darkened, and the moon shall
26 not give her light, and the stars shall fall from hea-
27 ven, and the powers of the heavens shall be shaken:
 and then shall appear the sign of the Son of man in **30**
 heaven: and then shall all the tribes of the earth
26 27 mourn; ^b and they shall see the Son of man coming
 in the clouds of heaven with power and great glory.
27 ^c And he will send forth his angels with a trumpet of **31**
28 mighty sound, and they shall gather together his
 elect from the four winds, from one end of heaven to
 the other.

^b Matt. 16. 27,
and 26, 64.

^c Matt. 13.41.

f. *The Parable of the Fig-Tree.*

28 29 “Now from the fig-tree learn the parable: when **32**
30 its branch is now become tender, and puts forth its
29 31 leaves, you know that summer is near. Even so **33**
 you also, when you see all these things, know that
 he is near, even at the doors.

g. *The Time of the Destruction of Jerusalem.*

30 32 “Truly I say to you, this generation shall not pass **34**
31 33 away, † till all these things are accomplished. Hea- **35**

* *Wheresoever the carcase is.* Wherever our corrupt race shall be found at the last day, there will the eagles, that is, the angels of God, be gathered, separating the wicked from among the good.

† *Immediately:* following close upon what is related in verses 23-28, which seem to refer to the last days of the world. Or, *immediately* may have a sense of suddenness: after the tribulation of those days (the calamities which overtook the holy city and the Jews), all at once the sun shall be darkened, &c. The word *after*, in this case, is indefinite; meaning, *at a subsequent period*.

‡ *This generation shall not pass away.* This sentence may be understood in three ways: 1. Our Lord now refers back to what he had said in verses 15-22, and means that the generation then living shall not pass away till the destruction of Jerusalem is accomplished. 2. Or, continuing on from the

ven and earth shall pass away, but my words shall 13 17
not pass away. ☧

h. The Time of the Second Coming.

36 “ But of that day and hour * no one knows, not even 32
the angels of heaven, ¹ not even the Son, but the
37 Father only. And as were the days of Noah, so shall 26
38 be the ² coming of the Son of man. For as in the 27
days before the flood they were eating and drinking,
marrying and giving in marriage, until the day that
39 Noah entered the ark, and they knew not till the
flood came and took them all away; so shall be the
40 coming of the Son of man. Then will two men be in
41 the field; one is taken and one is left. Two women
grinding at the mill; one is taken, and one is left.

i. An Exhortation to Watch for Christ's Coming.

12

^a Matt. 25.13. 42 ^a “ Watch therefore: for you know not on what day 33
³ Or, But 43 your Lord is coming. ³ But know this, that if the 39
master of the house had known in what watch of the
night the thief was coming, he would have watched,
and would not have suffered his house to be broken
44 into. Therefore be you also ready: for in an hour 35 40
45 that you think not the Son of man will come. Who 42
then is the faithful and wise servant, whom his lord
has set over his household, to give them their food
46 in due season? Blessed is that ⁴ servant, whom his 43
47 lord when he comes shall find so doing. Truly I 44
say to you, that ^b he will set him over all that he
48 has. But if that evil servant shall say in his heart, 45
49 ‘ My lord is delaying;’ and shall begin to beat his
fellow-servants, and eat and drink with the drunken;
50 the lord of that servant will come in a day when he
51 expects not, and in an hour when he knows not, and 46
will ⁵ severely scourge him, and assign his lot with

⁴ Lit. slave subject of the Last Judgment (ver. 29–31), he prophesies that
 ^b Matt. 25.21, the Jewish race (generation) shall last till his second coming.
 23. He may, indeed, have intended to convey both these truths.
3. Or, the generation of Christ's faithful ones, that is, his
Church, shall not pass away till the end of the world.

* Of that day and hour: the day and hour of the Last
Judgment.

the hypocrites; there shall be the weeping and gnashing of teeth.

k. The Parable of the Ten Virgins.

“Then will the kingdom of heaven be like 25
ten virgins, who took their ¹lamps, and went forth
to meet the bridegroom ². Five of them were fool-
ish, and five wise: for the five foolish, when they
took their ¹lamps, took no oil with them: but the
wise took oil in their vessels with their ¹lamps. Now
while the bridegroom tarried, they all slumbered
and slept. But at midnight a cry is raised: ‘Be-
hold, the bridegroom! come forth to meet him.’
Then all those virgins rose, and ^atrimmed their
¹lamps. And the foolish ones said to the wise,
‘Give us some of your oil; for our ¹lamps are going
out.’ The wise answered, ‘Perhaps there will not
be enough for us and for you: go rather to those
who sell, and buy for yourselves.’ And while they 10
went away to buy, the bridegroom came; and they
that were ready went in with him to the marriage-
feast: ^band the door was shut. Afterward came the 11
other virgins also, saying: “Lord, Lord, open to
us.’ But he replied: ‘Truly I say to you, I know 12
you not.’

^d“Watch therefore, for you know not the day nor 13 ^dMark 13.33.
the hour.

1. The Parable of the Talents.

^e“For it is as when a man, going into another 14 ^eLuke 19.12,
country, called his own ³servants, and entrusted to ^{&c.}
them his goods. To one he gave five talents, to 15
another two, to another one, to each one according
to his own ability, and went on his journey. Straight- 16
way he that received the five talents went and traded
with them, and gained five more. Likewise he that 17
received the two gained two more. But he that re- 18
ceived the one went off and dug in the earth, and
hid his lord’s money. Now after a long time the 19
lord of those ³servants comes, and settles accounts
with them. And he that received the five talents 20

¹Or, torches
²V. adds,
and the bride
3
4
5
6
7 ^aLuke 12.35
8
9
10
11 ^bLuke 13.25,
&c.
^cMatt. 7.21,
&c.

came and brought him five talents more, saying, ‘Lord, you entrusted to me five talents: see, I have gained five talents more.’ His lord said to him, ‘Well done, good and faithful ¹ servant: you have been faithful over a few things, ^a I will set you over many things: enter into the joy of your lord.’ And he also that received the two talents came up and said, ‘Lord, you entrusted to me two talents: see, I have gained two talents more.’ His lord said to him, ‘Well done, good and faithful ¹ servant: you have been faithful over a few things, I will set you over many things: enter into the joy of your lord.’ And he also who had received the one talent came up and said, ‘Lord, I knew you to be a hard man, reaping where you did not sow, and gathering where you did not scatter; and being afraid, I went away and hid your talent in the earth: see, you have what is yours.’ But his lord said to him in reply, ‘You wicked and slothful servant, you knew that I reap where I did not sow, and gather where I did not scatter: it was your duty therefore to have placed my money with the bankers, and at my coming I should have received my own with interest. So take the talent away from him, and give it to him that has the ten talents. ^b For to every one that has shall be given, and he shall have abundance; but from him that has not, even that which he has shall be taken away. ^c And cast forth the unprofitable servant into the outer darkness: there shall be the weeping and gnashing of teeth.’

m. *The Last Judgment.*

^d Matt. 16. 27. 31 “But when ^d the Son of man shall come in his glory, and all the angels with him, then will he sit on the throne of his glory: and before him shall be gathered all the nations, and he will separate them one from another, as the shepherd separates the sheep from the goats: and he will set the sheep on his right hand, but the goats on the left.

34 “Then will the King say to those on his right hand, ‘Come, ye blessed of my Father, inherit the

14 **22** kingdom prepared for you from the foundation of the world: for I was hungry, and you gave me **35** food: I was thirsty, and you gave me drink: I was a stranger and you received me; naked, and you **36** clothed me: I was sick, and you visited me: I was in prison, and you came to me.' Then will the **37** righteous answer him, saying, 'Lord, when did we see thee hungry, and feed thee? or thirsty, and give thee drink? and when did we see thee a stranger, **38** and receive thee? or naked, and clothe thee? and **39** when did we see thee sick, or in prison, and come to thee?' And the King will answer and say to them, **40** 'Truly I say to you, insomuch as you did it to one of these the least of my brethren, you did it to me.'

"Then will he say also to those on the left hand, **41**
a 'Depart from me, ye cursed, **b** into the everlasting fire which is prepared for the devil and his angels: for I was hungry, and you gave me no food: I was **42** thirsty, and you gave me no drink: I was a stranger, **43** and you did not receive me; naked, and you did not clothe me; sick, and in prison, and you did not visit me.' Then will they also answer, saying, 'Lord, **44** when did we see thee hungry, or thirsty, or a stranger, or naked, or sick, or in prison, and did not minister to thee?' Then will he answer them, **45** saying, 'Truly I say to you, inasmuch as you did it not to one of these least, you did it not to me.' And **46** these shall go away into everlasting punishment; but the righteous into life eternal."

^a Matt. 7. 23.
Luke 13. 27.
^b Matt. 13. 40,
42.

§ 3.—THE NARRATIVE OF THE PASSION OF CHRIST.

1. *The Conspiracy of the Chief Priests and Elders.*

When Jesus had finished all these words, he **26** ^{The Pas-}
1 **1** said to his disciples: "You know that after two **2** ^{sion for}
days comes the Passover,* and the Son of man shall ^{Palm Sun-}
be delivered up to be crucified."

^{day.}

* *The Passover*: Greek *Pascha*, supposed to be a corruption of the Hebrew *Pesach*, which is literally translated *Passover*. The feast was kept in memory of the *passing over* of the destroying angel, who spared the firstborn of Israel, while he struck all the firstborn of the Egyptians. The paschal lamb was slain and eaten in each household on the night of the four-

3 Then the chief priests and the elders of the people
were congregated into the court of the high priest,
4 who was called Caiaphas; and they consulted to-
gether in order to take Jesus by stratagem, and put
5 him to death. But they said: "Not during the 2
feast, lest a tumult arise among the people."

2. *Jesus Anointed at Bethany.*

^aLuke 7. 36.
John 11. 1, 2,
and 12. 3, &c.

6 ^aNow when Jesus was in Bethany in the house of 3
7 Simon the leper, there came to him a woman* having 4
8 she poured it upon his head, as he sat at table. But 4
9 said: "For what purpose is this waste? for this oint- 5
ment might have been sold for a large sum, and 6
10 given to the poor." But Jesus knowing it said to them: 6
11 has done a good work upon me. For the poor you 7
have always with you; but me you have not always. 8
12 For in pouring this ointment upon my body, she did 9
13 it to prepare me for burial. Truly I say to you, wherever this gospel shall be preached in the whole world, that also which this woman has done shall be told as a memorial of her."

3. *Judas Sells His Master.*

14 Then one of the twelve, who was called Judas Isca- 10 3
15 riot, went to the chief priests, and said to them: 4
"What are you willing to give me, and I will de-
liver him up to you?" And they ¹settled with him 11 5
16 for thirty pieces of silver.† From that time he was 6
seeking an opportunity to deliver him up.

¹Or, weighed
out to him
thirty

teenth day of the moon, immediately following the vernal equinox, and the feast lasted seven days after. During the whole week unleavened bread was used. The word *passover* is also used of the paschal lamb, as in ver. 17.

* *A woman*: Mary, the sister of Lazarus (John 12. 3), believed by many to be identical with St. Mary Magdalene. According to St. John, she also anointed the Lord's feet.

† *Thirty pieces of silver, or shekels*: equivalent to about twenty dollars. It was the amount of indemnity required by the Mosaic Law to be paid to a master for the killing of his slave (Exod. 21. 32).

14 22*4. The Last Supper.*

12 7 On the first day of unleavened bread the disci- 17
 9 ples came to Jesus, and said : “Where would you
 have us make ready for you to eat the ¹ passover ?”
 13 10 And he said : “Go into the city to such a man, and 18 ^{1 That is, the paschal lamb.}
 14 11 say to him, ‘The Master says, My time is at hand :
 I keep the passover at your house with my disci-
 16 13 ples.’” And the disciples did as Jesus instructed 19
 them ; and they prepared the passover.
 17 14 When it was evening, he was sitting at table with 20
 18 the twelve disciples ; ^aand as they were eating, he 21 ^{a John 13. 21.}
 said : “Truly I say to you, one of you will betray
 19 23 me.” And they were exceedingly sorrowful, and 22
 each one began to say to him : “Is it I, Lord ?”
 20 21 He answered : “He who dips his hand with me 23
 21 22 in the dish, he it is that will betray me. The Son 24
 of man, indeed, goes as it is written of him ; but woe
 to that man through whom the Son of man is be-
 trayed ! it were well for that man if he had not been
 born.” And Judas, who betrayed him, replied : 25
 “Is it I, Rabbi ?” He said to him : “You have
 said it.”

5. The Institution of the Holy Eucharist.

22 19 Now as they were eating, Jesus took ²bread, 26 ^{2 Or, a loaf}
 and having blessed it, he broke, and gave to the
 disciples and said : “Receive, eat : THIS IS MY
 23 20 BODY.”* And he took a chalice, and when he 27
 24 had given thanks, he gave to them, saying : “Drink
 all ye of this : for THIS IS MY BLOOD* OF THE 28
 NEW ³COVENANT WHICH IS SHED FOR MANY FOR
 REMISSION OF SINS. And I say unto you, I will 29 <sup>3 Or, testa-
ment</sup>

* *This is my Body—This is my Blood.* In the Holy Eucharist the Body and Blood of Jesus become present by transubstantiation, that is, by a change of the whole substance of the bread into the Body of Jesus, and of the whole substance of the wine into his Blood. Jesus, under the species of bread and wine, is thus really our food and drink (John 6. 51-58). Moreover, wherever bread and wine are consecrated into the Body and Blood of Christ, Jesus renews his sacrifice offered on Mt. Calvary ; the offerer is the same, the victim is the same ; only the manner of the offering is different.

not drink henceforth of this fruit of the vine, until 25 18
that day when I drink it new with you in my
Father's kingdom."

30 And when they had sung a hymn, they went out 26 39
to the Mount of Olives.

6. Jesus Warns Peter.

^a John 16. 32. 31 Then said Jesus to them : ^a "You will all be 27
scandalized with regard to me this night : for it is
^b Zach. 13. 7. written, ^b 'I will smite the shepherd, and the sheep
^c Matt. 28. 7, 10, 6. 32 of the flock shall be scattered abroad.' ^c But after 28
Mark 16. 7. I am risen again, I will go before you to Galilee."
33 But Peter spoke up and said to him : "Even if all 29
shall be scandalized with regard to you, I will never
^d John 13. 38. 34 be scandalized." Jesus said to him : ^d "Truly I say 30
to you, that this night, before the cock shall crow, you
35 will deny me thrice." Peter said to him : "Even 31
if I must die with you, I will not deny you." And
all the disciples expressed themselves in like words.

7. The Agony in the Garden.

^e John 18. 1. 36 ^e Then Jesus came with them to a place called 32
Gethsemane ; and he said to his disciples : "Sit here,
37 while I go yonder and pray." And he took with 33
him Peter and the two sons of Zebedee ; and he be-
38 gan to be sorrowful and in sore anguish. Then said 34
he to them : "My soul is exceedingly sorrowful even
39 unto death : tarry here, and watch with me." And 35 41
he went forward a little, and fell on his face, and
prayed, saying : "O my Father, if it is possible, let 36 42
this cup pass away from me : nevertheless, not as I
40 will, but as thou wilt." And he comes to his disci- 37 45
ples, and finds them sleeping, and says to Peter : "Is
it so ? could you not watch with me one hour ?
41 Watch and pray that you may not enter into temp- 38 46
tation. The spirit, indeed, is willing, but the flesh
42 is weak." Again a second time he went away, and 39
prayed, saying : "O my Father, if this cannot pass
43 away unless I drink it, thy will be done." On his 40
return he found them sleeping, for their eyes were
44 heavy. And leaving them he went away again, and

14 **22**

41 prayed a third time, saying the same words. Then 45
 he comes to the disciples, and says to them: "Sleep
 on now, and take your rest: behold, the hour is at
 hand, and the Son of man is betrayed into the hands
 42 of sinners. Rise, let us be going: see, he that be- 46
 trays me is at hand."

8. The Betrayal and Seizure.

43 47 ^a While he was yet speaking, lo, Judas, one of the 47 ^a John 18. 3.
 twelve, came, and with him a great mob with swords
 and clubs, from the chief priests and elders of the
 44 people. Now his betrayer gave them a sign, say- 48
 ing: "Whomsoever I shall kiss, that is he: take
 45 him." And straightway he went up to Jesus, and 49
 said: "Hail, Rabbi!" and kissed him. Jesus said to 50
 him: "Friend, ¹ do that for which you are come."
 46 Then they came up, and laid hands on Jesus, and
 47 50 took him. And one of those who were with Jesus 51
 stretching out his hand drew his sword, and smote
 the high priest's bondservant, and struck off his
 ear. Then said Jesus to him: "Put back your 52
 sword into its place: for all who take the sword
 shall perish with the sword. Or do you not think 53
 that I cannot beseech my Father, and he will at
 once ² station beside me more than twelve legions* 54 ²Or, place at
 of angels? How in that case shall the scriptures be
 fulfilled, that thus it must be?"

¹ Or, is it
this for
which you
are come?

48 52 In that hour Jesus said to the mob: "Are you 55
 come out as against a robber with swords and clubs
 49 53 to seize me? I sat daily with you in the temple
 teaching, and you did not take me. But all this is 56
 come to pass, that the writings of the prophets may
 50 be fulfilled." Then all the disciples forsook him
 and fled.

9. Jesus Before the Sanhedrin.

53 54 ^b But they who had taken Jesus led him away to 57 ^b John 18.12,
the house of Caiaphas the high priest, where the 13, 24.

**Twelve legions.* A Roman legion contained from 4000 to 6000 soldiers.

58 scribes and the elders were assembled. But Peter 54
 followed him at a distance, as far as the court of
 the high priest, and went in, and sat with the officers, 55
 59 to see the end. Now the chief priests and the whole 55
 council * were seeking false testimony against Jesus
 60 in order to put him to death; and they found none, 56
 though many false witnesses came forward. But after- 57
 61 ward two false witnesses came forward, and said: 58
^a John 2. 19. “This man said, ‘I am able to destroy the temple
 62 of God,† and to build it in three days.’” And the 60
^b V. Do you answer no-
 thing to the things which, &c.
 63 high priest stood up, and said to him: “Do you answer nothing? what is it that these men testify against you?” But Jesus held his peace. And 61
 the high priest said to him: “I adjure you by the living God, that you tell us whether you are the Christ, the Son of God.” Jesus said to him: “You 62
 have said it: nevertheless I say to you, ² henceforth ^b you shall see the Son of man sitting at the right hand of the power of God, and coming in the clouds 63
 65 of heaven.” Then the high priest rent his garments, 63
 and said: “He has spoken blasphemy: what further need have we of witnesses? behold, now you 64
^c Lit. is liable to death. 66 have heard the blasphemy: what is your opinion?”
 They answered: “He ³ deserves death.”
 67 Then they spat in his face, and buffeted him: 65
^d Or, with rods and some smote him ⁴ with the palms of their hands, 65
 68 saying: “Prophesy to us, you Christ; who is it that struck you?”

10. Peter's Three Denials.

^e John 18. 16, 69 ^f But Peter was sitting outside in the court; and a 66 56
 17, 25, &c. maid servant came to him and said: “You also were 67
 70 with Jesus the Galilean.” But he denied before 68 57
 them all, saying: “I do not know what you are

* The council was the Sanhedrin, the supreme court of the Jews. It consisted of the priestly nobility and the Pharisaic doctors, and numbered seventy-one members.

† I am able to destroy the temple of God. They misquoted Our Lord's words. What he did say was, “Destroy this temple (meaning his body), and in three days I will raise it up.” (John 2. 19).

14 **22**

69 58 talking about." And when he had gone out into 71
 the vestibule, another *maid* saw him, and said to
 those present: "This man too was with Jesus the
 70 Nazarene." Again he denied with an oath: "I do 72
 59 not know the man." And after a little while they 73
 that stood by came up and said to Peter: "Cer-
 tainly you also are one of them: for even your speech
 71 60 reveals you." Then he began to invoke curses on 74
himself, and to swear: "I do not know the man."
 72 61 And immediately the cock crew. And Peter re- 75
 membered the word which Jesus had said: ^a"Before
 62 the cock shall crow, you will deny me thrice." And
 he went out, and wept bitterly.

^a Ver. 34.
 Mark 14. 30.
 Luke 22. 34.
 John 13. 38.

15*11. Jesus Delivered over to Pilate.*

1 66 Now when morning was come, all the chief 27
 23 priests and the elders of the people consulted
 together against Jesus in order to put him to death.
 1 ^b And they bound him, and led him away, and de- 2 ^b John 18. 28.
 livered him over to Pontius Pilate the governor.

12. The Despair and Suicide of Judas.

Then Judas, who betrayed him, when he saw that 3
 he was condemned, repented, and brought back the
 thirty pieces of silver to the chief priests and elders,
 and said: "I have sinned in betraying righteous 4
 blood." But they said: "What is that to us? see
 you to it." And he threw the pieces of silver into 5
 the sanctuary, and departed: and he went off and
 hanged himself. The chief priests took the pieces 6
 of silver, and said: "It is not lawful to put them
 into the treasury, since it is the price of blood." So 7
 they consulted together, and bought with them the
 Potter's Field, to bury strangers in. Therefore that
 field ¹was called "The Field of Blood," to this day.
 Then was fulfilled that which was spoken through 8
 Jeremiah the prophet: ^c"And they took the thirty
 pieces of silver, the price of him on whom a price
 was set, ²on whom some of the sons of Israel set a
 price, and gave them for the Potter's Field, as the 10
 Lord instructed me."

¹V. was
 called Hacel-
 dama. That
 is, The Field,
 &c.
^c Zach. 11. 13.
²Or, on whom
 they set a
 price on the
 part of the
 sons of Israel

15 23

13. *Jesus Before Pilate.*

^aJohn 18.33. 11 But Jesus stood before the governor: ^aand the 2 3
 governor asked him: "Are you the King of the
 12 Jews?" Jesus said to him: "You say it." And 3 2
 when he was accused by the chief priests and elders,
 13 he answered nothing. Then said Pilate to him:
 "Do you not hear how many things they testify 4
 14 against you?" And he gave him no answer, not 5
 even to one word; so that the governor marveled
 greatly.

14. *Jesus and Barabbas.*

¹Or, *a feast* 15 Now during ¹the feast the governor had been 6 17
 wont to release to the multitude one prisoner, whom-
 16 ever they wished. And they had at that time a noto- 7
 rious prisoner, called Barabbas. So when they 8
^bJohn 18.39. were gathered together, ^bPilate said to them: "Whom 9
 do you wish me to release you? Barabbas, or Jesus
 18 who is called Christ." For he was aware that they 10
 19 had delivered him up through envy. But while he
 was sitting on the judgment-seat, his wife sent to him,
 saying: "Have nothing to do with that just man:
 for I have suffered much to-day in a dream on his
 20 account." Now the chief priests and elders per- 11
 suaded the mob to demand Barabbas, and destroy
 21 Jesus. So the governor addressed them, and said:
 "Which of the two do you wish me to release you?"

^cJohn 18.40. 22 ^cThey said: "Barabbas." Pilate says to them: 12 18
 "What then shall I do with Jesus, him who is called 20
 Christ?" They all say: "Let him be crucified." 13 21
 23 The governor said: "Why, what evil has he done?" 14 22
 But they cried out excessively: "Let him be cruci- 23
 fied."

15. *Jesus Scourged and Delivered up to Death.*

24 So when Pilate saw that he was making no head-
 way, but rather that a tumult was arising, he took
 water, and washed his hands before the populace,
 saying: "I am innocent of the blood of this just man:
 25 see you to it." And all the people answered: "His

15 23

15 25 blood be on us, and on our children.” Then he re- 26
leased them Barabbas; but ^aJesus he scourged, and ^aJohn 19. 1.
delivered up to be crucified.

16. *Jesus Crowned with Thorns.*

16 ^bThen the soldiers of the governor took Jesus into 27 ^bJohn 19. 2.
1 the prætorium, and assembled before him the whole ¹That is, the
2 cohort. And they stripped him, and put about him 28 government
a scarlet mantle; and plaiting a crown of thorns they 29 palace.
placed it on his head, and a reed in his right hand;
18 and they knelt down before him, and mocked him,
19 saying: “Hail, King of the Jews!” And they spat 30 ²A company
upon him, and took the reed, and struck him on the
head.

17. *The Way of the Cross, and the Crucifixion.*

20 When they had mocked him, they took off from 31
him the mantle, and put his garments on him, and
21 23 led him away to crucify him. And as they went out, 32
they found a man of Cyrene, Simon by name: him
they ³forced to go *with them*, that he might bear his
cross. ³Lit. im-
pressed.

22 33 When they came to a place called Golgotha, that 33
23 is to say, “The Place of a Skull,” they gave him 34
wine to drink mingled with gall; and when he had
24 tasted it, he would not drink. ^cAnd they crucified 35 ^cJohn 19. 23.
34 him, and divided his garments among them, casting
lots: ^dthat that which was spoken by the prophet
might be fulfilled:

^d“They parted my garments among them,
And upon my vesture they cast lots.”

26 And they sat there and watched him. ^eAnd they 36 ^eJohn 19. 19.
put up over his head the accusation against him, in 37
writing: “THIS IS JESUS THE KING OF THE JEWS.”

27 33 ^fTwo robbers were then crucified with him, one on 38 ^fJohn 19. 18.
the right hand, and one on the left. And they 39
29 that passed by blasphemed him, wagging their
heads, and saying: ^g“You that destroy the temple, 40 ^gJohn 2. 19.
and build it in three days, save yourself: if you
30 are the Son of God, come down from the cross.”

⁴Some not-
able MSS
and S omit
the rest of
this passage
to ver. 36.

^dPs. 21. 19.

^a Ps. 21. 9. 41 Likewise the chief priests also, mocking him with 31 35
 42 the scribes and elders, said: “He saved others; him-
 self he cannot save. He is the King of Israel; let 32
 him now come down from the cross, and we will
 43 believe in him. ^aHe trusts in God; let him deliver
 him now, if he desires him: for he said, ‘I am the
 44 Son of God.’” And the robbers* also that were
 crucified with him cast the same reproach upon him. 39

18. *The Death of Christ.*

¹ Or, *earth*. 45 Now from the sixth hour darkness fell upon all 33 44
^b Ps. 21. 2. 46 the ¹land until the ninth hour. And about the
 ninth hour Jesus cried with a loud voice: ^b“Eli, Eli,
 lama sabachthani?” that is, “My God, my God, why
 47 hast thou forsaken me?”^f Some of those who stood 35
 there and heard it said: “This man is calling Elias.”
^c John 19. 29. 48 ^cAnd immediately one of them ran, and taking a sponge 36
 filled it with vinegar, and put it on a reed, and gave
 49 him to drink. But the rest said: “Let him alone;
 let us see whether Elias is coming to save him.”
 50 And Jesus, having cried out again with a loud voice, 37 46
^d John 19. 30. 51 ^dyielded up his spirit. And lo, the veil of the tem- 38 45
 ple^f was rent in two from top to bottom; and there
 52 was an earthquake, and the rocks were rent, and the
 tombs were opened; and many bodies of the saints
 53 who had fallen asleep were raised up; and emerging
 from the tombs after his resurrection they came into

* *The robbers.* Both reviled him at first, and Jesus answered them by offering them an extraordinary grace. One refused it, and remained obstinate; the other accepted it, and from a blasphemer became a public confessor of Jesus (Luke 23. 39, 40).

+ *Why hast thou forsaken me?* The Father so far forsook him as to deprive the Sacred Humanity, not indeed for an instant of the Hypostatic Union with the Divinity, nor of the vision thereof, but of its beatific and consolatory effects. He forsook him also in that he left him in the hands of his enemies to be tormented and put to death. The words are the opening words of Psalm 21.

† *The veil of the temple.* This veil separated the Holy of Holies, into which the high priest entered only once a year, from the rest of the temple. The rending of the veil was symbolic; it signified that the Holy of Holies—the Church of the elect—was henceforth open to all men.

15 23

39 47 the holy city, and appeared to many. Now the centurion, and they that were with him watching Jesus, when they saw the earthquake and the things which took place, were sorely afraid, and said: “Verily 54
 40 49 this was a son of God.” And many women were 55
 41 there looking on from a distance, ^a who had followed Jesus from Galilee, ministering to him: among whom 56 was Mary Magdalene, and Mary the mother of James and Joseph, and the mother of the sons of Zebedee.

^a Luke 8. 2,3.*19. The Burial.*

42 50 ^b When it was evening, there came a rich man of 57 ^b John 19. 38.
 43 Arimathea, named Joseph, who himself also was a 52 disciple of Jesus. This man went to Pilate, and 58 asked for the body of Jesus. Then Pilate com-
 46 53 manded the body to be given up. And Joseph took 59 the body, and wound it in a clean linen cloth, and 60 laid it in his own new tomb, which he had hewn out in the rock: and he rolled a great stone to the door
 47 55 of the tomb, and departed. And Mary Magdalene 61 was there, and the other Mary, sitting opposite the sepulchre.

20. Precaution of the Chief Priests.

The next day, which is *the day* after the Preparation, ⁶²* the chief priests and the Pharisees assembled before Pilate, and said: “Sir, we remember 63 that that deceiver said, while he was yet alive, ‘After three days I will rise again.’ Command then that 64 the sepulchre be made secure until the third day, lest perhaps his disciples come and steal him away and say to the people, ‘He is risen from the dead;’ and the last error will be worse than the first.” Pilate said to them: “You have a guard: go, make 65 it as secure as you can.” So they went and made 66

^c Matt. 16. 21,
and 17. 9,
and 20. 19.
John 2. 19.

* *The Preparation.* Friday was called the Preparation (in Greek, Parasceve), because food was prepared on that day for the Sabbath, and other preparations were made for the sacred day.

¹Lit. with the
guard.

the sepulchre secure, sealing the stone,¹ the guard **16** **24**
being with them. ☧

PART IV.—THE RESURRECTION OF CHRIST.

1. *The Women at the Sepulchre.*

The Gos-
pel for Holy
Saturday.
^a John 20. 1.
^b Matt 27. 56.

^c Matt. 26. 32.

- 28** ^aLate on the Sabbath day, as it began to **1** **1**
dawn toward the first of the week, came Mary Mag- **2**
dalene and ^bthe other Mary to see the sepulchre.
2 And lo, there was a great earthquake; for an angel **3**
of the Lord descended from heaven, and came and **4** **2**
3 rolled away the stone,* and sat upon it His appear-
ance was as lightning, and his raiment as snow.
4 And for dread of him the guards were panic-
5 stricken, and became as dead men. Referring to **6** **6**
this the angel said to the women: “As for you, fear
not: for I know that you seek Jesus, who has been
6 crucified. He is not here, for he is risen as he said.
7 Come, see the place where the Lord lay. And go **7**
quickly, and say to his disciples, ‘He is risen from
the dead, ^cand goes before you to Galilee; there
8 shall you see him.’ Lo, I have told you” ☧ And **8** **9**
they departed quickly from the tomb with fear and
9 great joy, and ran to bring his disciples word. And
behold, Jesus met them, saying: “All hail.” And
they came up and embraced his feet, and worshipped
10 him. Then said Jesus to them: “Fear not; go tell my
brethren to go to Galilee; there shall they see me.”

* *Rolled away the stone.* It is not stated that the Lord did not come forth from the tomb until the angel rolled back the stone. It is commonly believed that he arose at midnight, and came forth without external manifestation, so that the guards were in ignorance of what had taken place. The tomb with the stone and seals remained intact, even as the virginal womb of his mother had been left intact at his birth. Afterward the angel descended, to the terror of the soldiers, and rolled back the stone, exposing the empty interior of the tomb. This opinion is founded partly on the truth that Jesus arose by his own power and needed not the assistance of angels; and partly on the fact that he rose with a glorified body, which could not be hindered by any obstruction from passing forth at will.

2. *The Guards and the Chief Priests.*

¹ As they were going, some of the guard came into ¹¹ the city, and told the chief priests all the things which had come to pass. And when they were assembled with the elders, and had consulted together, they gave a large sum of money to the soldiers, saying: “Tell *people*, ‘His disciples came by night ¹³ and stole him away while we were asleep.’ And ¹⁴ should this ² come to the governor’s ears, we will talk him over, and free you of responsibility. So ¹⁵ they took the money, and did as they were prompted: and this story was spread abroad among the Jews even to this day.

¹ V. *When they had departed.*² Or, *come to a hearing before the governor*3. *Christ Sends His Disciples to Convert the World.*

But the eleven disciples went to Galilee to the ¹⁶ mountain where Jesus instructed them *to go*. And ¹⁷ when they saw him,* they worshipped him: but some doubted. And Jesus came forward and spoke ¹⁸ to them, saying: ^a“All authority has been given me in heaven and on earth. ^bGo therefore, and ¹⁹ make disciples of all the nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost: teaching them to observe all things ²⁰ whatsoever I commanded you: and lo, I am with you ^calways, even to the end of the world.” 

^a The Gospel for Trinity Sunday.^b Matt. 11. 27.
Luke 10. 22.
John 3. 35,
and 5. 21. 22;
and 13. 3;
and 17. 2.^c Mark 16. 15.^d V. *teach.*^e Lit. *all the days.*

* *And when they saw him.* It is believed that he appeared on this occasion not only to the eleven apostles, but also to the “five hundred brethren at once,” of whom St. Paul speaks (1 Cor. 15. 6). Probably the Evangelist refers to some of these when he says that “some doubted.”

THE
HOLY GOSPEL OF JESUS CHRIST
ACCORDING TO
MARK.

THE PROLOGUE.

1. *The Preaching of John the Baptist.*

MT. LK.
3 3

- 1 The beginning of the Gospel of Jesus Christ, the Son of God.
- 2 As it is written in Isaiah the prophet—
^a “Behold, I send my messenger before thy face,
Who shall prepare thy way ;
- 3 ^b The voice of one crying in the desert,
Prepare the way of the Lord,
Make straight his paths—”
- 4 ^c John came, who baptized in the desert and preached the baptism of repentance for remission of sins. ^d And all the country of Judæa and the people of Jerusalem went out to him, and were baptized by him in the river Jordan, confessing their sins. ^e And John was clothed with camel's hair and a leathern girdle about his loins ; and he ate locusts and wild honey.
- 7 And he preached, saying : ^f “He who is mightier than I is coming after me, the latchet of whose shoes I am not worthy to stoop down and unloose. I baptized you in water ; but he shall baptize you in the Holy Ghost.”
- ^a Mal. 3. 1.
^b Is. 40. 3.
John 1. 23.
^c John 1. 6.
^d John 1. 27.
^e John 1. 32.
- 3 4
1 3
5
6
4
11 16
8 13
10 16 21
11 17 22

2. *The Baptism and Fasting of Christ*

- 9 In those days Jesus came from Nazareth in Galilee, and was baptized by John in the Jordan. And straightway on coming up out of the water he saw the heavens rent asunder, ^g and the Spirit as a dove descending upon him : and a voice came out of the heavens : “Thou art my beloved Son ; in thee I am well pleased.”
- ^g John 1. 32.



*Forma Leonis adest MARCO: instar namq; leonis
Rugit et exclamat: sit via plana Dei.*

4 **4**
1 **1** Immediately the Spirit drove him forth into the **12**
2 **2** desert ; and he was in the desert forty days ¹ tempted **13** ¹ V. adds
11 by Satan, and was with the wild beasts ; and the ^{and forty}
 angels ministered to him. ^{nights.}

PART I.—THE PUBLIC LIFE OF CHRIST.

§ 1.—HIS FIRST ACTS OF AUTHORITY AND POWER.

1. *The Calling of Peter, Andrew, James, and John.*

12 ^a After John was delivered up, Jesus came into **14** ^a John 4. 43.
17 Galilee, preaching the ² Gospel of God, and saying : **15** ² Or, good
 “The time is completed, and the kingdom of God is ^{tidings : and}
 at hand : repent, and believe in the Gospel.” <sup>so else-
 where.</sup>

18 ^b And passing along by the Sea of Galilee, he **16** ^b Luke 5. 1,
 saw Simon and Andrew his brother throwing a &c.
 casting-net into the lake : for they were fishermen. **17**
19 Jesus said to them : “Come after me, and I will **18**
20 make you become fishers of men.” At once they **19**
21 left the nets, and followed him. Going on a little **19**
 way, he saw James the son of Zebedee and John **20**
22 his brother, who also were in the boat mending the
 nets ; and straightway he called them. And they **20**
 left their father Zebedee in the boat with the hired
 men, and went after him.

2. *Jesus Casts Out Devils and Cures Diseases.*

7 **31** They went into Capernaum ; and straightway on **21**
 the sabbath-day he entered the synagogue and **22**
 taught. And they were astonished at his teaching ;
29 **32** for he taught them as having authority, and not as
33 the scribes. And there was in their synagogue a **23**
34 man with an unclean spirit, who cried out, saying : **24**
 “What is between us and thee, Jesus of Nazareth ?
 art thou come to destroy us ? I know who thou art
35 —the Holy One of God.” And Jesus rebuked him, **25**
 saying : “Be silent, and come out of him.” And **26**
 the unclean spirit, convulsing him, and crying out
36 with a loud voice, came out of him. And they **27**
 were all amazed, so that they questioned among
 themselves, saying : “What is this ? a new teach-

¹Or, power ing ! With ¹ authority he commands even the un- 8 4
 28 clean spirits, and they obey him." And the report
 of him went out immediately into all the surround-
 ing country of Galilee.

Straightway on going out of the synagogue they 14 38
 came into the house of Simon and Andrew, with
 30 James and John. Now Simon's mother-in-law lay
 31 ill of a fever ; and at once they tell him of her. And 15 39
 he came and took her by the hand, and raised her
 up ; and immediately the fever left her, and she
 ministered to them.

32 At evening, when the sun was set, they brought to 16 40
 him all that were sick, and those that were possessed
 33 with devils : and all the city was gathered together
 34 at the door. And he cured many that were sick
 with various diseases, and cast out many devils ; and
 he would not suffer the devils to speak, because they 41
 knew him.

35 In the morning, long before day, he rose and went
 out, and departed into a deserted place, and there
 36 prayed. And Simon and they that were with him
 37 followed after him. And when they had found him,
 38 they said to him : "All are looking for you." He
 said to them : "Let us go into the neighboring towns,
 that I may preach there also ; for I came forth for
 39 this purpose." And he went into their synagogues
 throughout all Galilee, preaching and casting out
 devils. 44

3. Jesus Heals a Leper.

5

40 And a leper came to him beseeching him, and
 kneeling said to him : "If you will, you can make
 41 me clean." Moved with compassion, he stretched
 out his hand and touched him, and said to him : "I
 42 will ; be cleansed." When he had spoken, at once
 the leprosy departed from him, and he was cleansed.

43 And he sternly charged him, and straightway sent
 44 him out, and said to him : "See that you say nothing
 to any one ; but go, ^ashow yourself to the priest, and
 offer for your cleansing the things which Moses
 45 commanded, as a testimony to them." But he went 15

• Lev. 14.2, 4.

9 5 out and began to publish it a great deal and to blaze the ¹matter abroad, so that *Jesus* could no longer openly enter ²a city, but lived out of doors in deserted places: and they flocked to him from every quarter.

§ 2.—THE FIRST OPPOSITION AGAINST JESUS.

1. *Jesus Cures a Paralytic.*

When he entered Capernaum again after some days, it was heard that he was in the house; and many gathered together so that there was no longer room, even about the door: and he spoke to them

2 18 the word. And they came bringing to him a man

19 that was paralyzed, carried by four men. And when they could not get near him on account of the crowd, they uncovered the roof where he was, and breaking through, let down the ^a bed on which the paralytic

20 lay. And Jesus seeing their faith said to the para-

3 21 lytic: “Son, thy sins are forgiven thee.” But there

were some of the scribes sitting there, and reasoning in their hearts: “Why does this man speak thus? he is blaspheming: who can forgive sins but one, *namely*,

4 22 God?” And straightway Jesus perceiving in his spirit that they so reasoned within themselves, said to them: “Why do you reason thus in your hearts?

5 23 Which is easier: to say to the paralytic, ‘Thy sins are forgiven thee;’ or to say, ‘Rise, and take up thy

6 24 bed, and walk?’ But that you may know that the Son of Man has authority on earth to forgive sins,” he says to the paralytic, “I say to thee, Rise, take

7 25 up thy bed, and go to thy house.” And he rose at once, and taking up the bed went forth before them

8 26 all; so that all were amazed, and glorified God, saying: “We never saw the like.”

2. *The Calling of St. Matthew.*

He went out again by the lakeside; and all the

9 27 multitude came to him, and he taught them. And as he passed he saw Levi ^{*} the son of Alphæus sitting

* *Levi*; called *Matthew* in his own Gospel. *Levi* was his name before his call, and the name *Matthew*, which means *Gift of God*, was probably given him by Our Lord.

¹ Lit. *word*.

² Or, *the city*

2

2

3

4

^a Or, *pallet*

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in the toll-booth ; and he said to him : “ Follow me ; ”
and he rose and followed him.

28

¹Or, *reclined*: ¹⁵ As he ¹ sat at table in this man’s house, many ² pub- ¹⁰ 29
and so elsewhere.

²Or, *tax-gatherers*: ¹⁶ licans and sinners sat down together with Jesus and
and so elsewhere. ¹⁷ his disciples : for there were many, and they followed
him. And the scribes and Pharisees, when they saw ¹¹ 30
that he was eating with the sinners and the publicans,
said to his disciples : “ He eats and drinks with the

¹⁷ publicans and sinners ! ” Jesus hearing it said to ¹² 31
them : “ They that are well do not need a physician,
but they that are ill : I came not to call the righteous, ¹³ 32
but sinners.”

3. A Question of Fasting.

¹⁸ Now John’s disciples and the Pharisees were fast- ¹⁴ 33
ing : * and they come and say to him : “ Why do the
disciples of John and those of the Pharisees fast, but

¹⁹ your disciples do not fast ? ” Jesus said to them : ¹⁵ 34
“ Can the ³ companions of the ⁴ bridal chamber fast
while the bridegroom is with them ? As long as they
have the bridegroom with them they cannot fast.

²⁰ But the days will come, when the bridegroom shall be ³⁵
taken away from them, and then will they fast in

²¹ that day. Nobody sews a patch † of undressed cloth on ¹⁶ 36
an old garment : otherwise the new filling tears away
from the old garment, and a worse rent is made. And ¹⁷ 37

nobody puts new wine into old ⁵ wine-skins : † otherwise
the wine will burst the skins, and the wine will be
spilled, and the skins will perish : but new wine must
be put into fresh wine-skins.”

4. The Disciples Pluck Ears of Grain on the Sabbath. ¹² 6

²³ On the sabbath-day he was walking through the ¹ 1
grain-fields ; and his disciples, as they made their way,

²⁴ began to pluck the ears of grain. And the Pharisees ² 2
said to him : “ See now, why are they doing on the
²⁵ sabbath-day that which is unlawful ? ” He said to ³ 3

* *Were fasting*. It is likely that they were keeping some Rabbinical fast appointed for that day.

† *Nobody sews a patch*.—*Wine-skins*. See foot-note on Matt. 9. 16, 17.

12 6 them : “ Did you never read what David did, when he was in need, and was hungry, himself and those that
4 4 were with him ? ^a how he entered the house of God, when Abiathar was high priest, and ate ^b the loaves of exposition, which it is not lawful for any but the priests to eat, and gave them to those also who accompanied him ? ” And he said to them : “ The **27** sabbath was made for man, and not man for the **8** 5 sabbath ; so that the Son of man is Lord even of the **28** sabbath.”

25 ^a 1 Kings 21.
^b &c.
^c Lev. 24. 5,
&c.

5. *The Cure of a Withered Hand on the Sabbath.*

9 6 He went again into the synagogue ; and there **3**
10 7 was a man there with his hand withered. And they **2**
were watching him, whether he would cure him on
8 the sabbath-day, that they might accuse him. And
he said to the man with the withered hand : ¹ “ Stand
12 9 forth.” And he said to them : “ Is it lawful on the
sabbath-day to do good, or to do harm ? to save a
10 life, or to kill ? ” But they were silent. And having
looked round about on them with anger, being
13 grieved at the hardness of their hearts, he said to
the man : “ Stretch forth thy hand.” He stretched
14 11 it forth, and his hand was restored. And the Pharisees **6**
went out, and straightway consulted with the
Herodians against him how they might destroy him.

¹ Lit. *Rise up
into the
midst.*

§ 3.—FROM THE ELECTION OF THE APOSTLES TO
THEIR FIRST MISSION.

1 *The Appointment of the Twelve Apostles.*

17 And Jesus with his disciples withdrew to the sea : **7**
and a great concourse of people followed : and a great
multitude from Judæa, and from Jerusalem, and **8**
from Idumæa, and from beyond the Jordan, and
about Tyre and Sidon, hearing the things which he
did, came to him. And he spoke to his disciples
that a small boat should be at his service because of
19 the throng, lest they should crowd him, for he had **10**
healed many, insomuch that as many as ² were
afflicted rushed upon him that they might touch him.

² G. *had
scourges.*

12 6

18

11 And the unclean spirits, whenever they beheld him,
12 fell down before him, and cried, saying: "Thou art
the Son of God." And he vehemently charged
them not to make him known.

Matt. 10, 1. 13 And he went up into the mountain, and ^a called to Luke 9, 1. him those whom he himself willed : and they came to

12

14 him. And he appointed twelve, that they might accompany him, and that he might send them forth to preach, and to have ¹ authority to cure sicknesses, 15 and to cast out devils. And Simon he surnamed 16 Peter; and James the son of Zebedee, and John the brother of James; and them he surnamed Boanerges, 17 which means, Sons of thunder; Andrew, Philip, Bartholomew, Matthew, Thomas, James the son of 18 Alphæus, Thaddæus, Simon the ² Cananæan, and Judas Iscariot, who betrayed him.

12

³ Or, They came to a house .

20 ³ They returned home; and the crowd gathered again, so that they could not so much as eat bread.

21 When his kinsmen heard of it, they went out to seize him: * for they said: "He is beside himself."

2. The Slander of the Scribes regarding Beelzebub.

11

22 And the scribes who had come down from Jerusalem, said: ^b "He is possessed with Beelzebub :" and "He casts out the devils by the prince of the devils "

^b Matt. 9. 31. salem, said : ^b “ He is possessed with Beelzebub : ” and “ He casts out the devils by the prince of the devils ”

23 And he called them to him, and said to them, making use of illustrations : " How can Satan cast out Satan ? If a kingdom is divided against itself that

17

24 fall. If a kingdom is divided against itself, that
25 kingdom cannot endure. If a house is divided
26 against itself, that house cannot endure. So if Sa- 26
tan has risen up against himself and is divided, he

18

27 tall has risen up against himself, and is divided; he cannot endure, but his end is at hand. No man can enter the house of the strong one, and plunder his goods, unless he first binds the strong one, and then

22

goods, unless he first blinds the strong one, and then
28 he will plunder his house. Truly I say to you, ^c all
their sins shall be forgiven the sons of men, and their
29 blasphemies wherewith they shall blaspheme. But

22

* *To seize him.* Possibly his kinsmen, becoming alarmed for his safety, because of the number and power of his enemies, asserted that he was mad as a pretext for calming their rage and removing him out of their hands.

12 8 whoever blasphemes against the Holy Spirit never has forgiveness, but is guilty of an eternal sin : ” be- 30 cause they said: “ He is possessed of an unclean spirit.”

3. *The Mother and Brethren of Jesus.*

46 19 And his mother and his brethren came, and stand- 31 ing outside, sent to him, calling him. And a crowd 32 47 20 were sitting around him; and they told him: “ Your mother and your brethren are outside asking for 48 21 you.” He answered them: “ Who is my mother 33 and my brethren?” And looking around on those 34 49 who were sitting about him, he said: “ Behold, my 50 mother and my brethren! For whoever does the 35 will of God, he is my brother, and sister, and mother.”

13 4. *The Parables of the Kingdom of Heaven.*

1 2 Again he began to teach by the lakeside: and 4 a great throng gathered to meet him, so that he got 3 into a boat, and sat on the lake: and all the multi- 2 tude was on the land by the waterside. And he 3 taught them many things by means of parables, and said to them while teaching:

a. *The Sower.*

4 5 “ Hearken: The sower went out to sow. And as 3 he sowed, some *seed* fell by the wayside, and the birds 4 5 came and devoured it. Other *seed* fell upon rocky 5 ground, where it had not much earth; and imme- 6 diately it sprang up, because it had no depth of earth: 6 and when the sun was risen, it was scorched; and be- 7 7 cause it had no root, it withered away. Other *seed* 7 fell among thorns, and the thorns grew up and 8 8 choked it, and it yielded no fruit: while other *seed* 8 fell into good ground, and yielded fruit that grew up and increased; and brought forth thirtyfold, and 9 sixtyfold, and a hundredfold.” He added: “ He 9 that has ears to hear, let him hear.”

10 9 When he was alone, they who surrounded him, 10 with the twelve, asked him *the meaning of the para-* 11 10 ble. He said to them: “ To you is given the mys- 11

tery of the kingdom of God ; but to outsiders all 13 8

^a Is. 6. 9.
John 12. 40.

12 things are presented in parables : ^a that they may 13
 behold, yet not see ; * and may listen, yet not under-
 stand ; lest they should turn, and be forgiven.” And
 he said to them : “ Do you not know this parable ?
 14 and how are you to comprehend all the parables ? The
 15 sower sows the word. And these are they by the 19 12
 wayside, where the word is sown : when they have
 heard, straightway comes Satan, and takes away the
 16 word that has been sown in them. These likewise 20 13
¹ Or, are
 sown : and so
 in ver. 18, 20.
 are they who ¹ receive seed upon the rocky places ;
 who, when they have heard the word, at once receive
 17 it with joy ; yet they have no root in themselves, but 21
 endure only for a while ; then, when tribulation or
 persecution arises because of the word, immediately
 18 they stumble. Others are they who receive seed 22 14
 among the thorns : these are they that hear the
 19 word ; but the cares of the world, and the deceitful-
 nesses of riches, and the desires of other things enter
 20 and choke the word, and it becomes unfruitful. And 22 15
 these are they who received seed upon the good
 ground : such as hear the word, and accept it, and
 bear fruit thirtyfold, and sixtyfold, and a hundred-
 fold ”

^b Matt. 5. 15.
Luke 11. 33.

21 ^b And he said to them : “ Is the lamp brought in 16
 to be put under the bushel, or under the bed, and

^c Matt. 10. 26.

22 not to be set on the lampstand ? ^c For there is noth- 17
 ing hid, save that it should be manifested : neither
 was *anything* made secret, but that it should come
 23 to light. If any man has ears to hear, let him
 24 hear.” And he said to them : “ Take heed what 18
 you hear. ^d With what measure you mete it shall
 be measured to you ; and more shall be added to
 25 you. ^e For to him that has shall be given : and 12
 from him that has not, even that which he has shall
 be taken away.”

^d Matt. 7. 2.
Luke 6. 38.

^e Matt. 25. 29.
Luke 19. 26.

* *That they may behold, yet not see.* In punishment of their wilfully shutting their eyes to the truth, God justly withholds those lights and graces, which otherwise he would have given them for their effectual conversion.

13 13

b. The Seed Growing Secretly.

And he said : “So is the kingdom of God, as if a 26
 man should cast seed upon the earth ; and should 27
 sleep and rise night and day, and the seed should
 sprout up and grow, he knows not how. The earth 28
 bears fruit of herself ; first the blade,* then the ear,
 then the full grain in the ear. But when the fruit 29
¹ is ripe, straightway he ² puts in the scythe, because
 the harvest is come.”

¹ Or, yields
itself
or, allows
² Lit. sends
forth.

c. The Mustard Seed.

18 And he said : “To what shall we liken the king- 30
 dom of God ? or in what parable shall we present
 31 it ? It is like a mustard-seed, which, when it is sown 31
 32 upon the earth, though it is less than all the seeds
 that are upon the earth, yet when it is sown, grows 32
 up, and becomes greater than all the herbs, and puts
 forth great branches ; so that the birds of heaven
 can lodge under its shade.”

34 With many such parables he used to speak the word 33
 to them, according as they were able to listen to it ;
 and without a parable he used not to speak to them : 34
 but privately he would explain all things to his own
 disciples.

5. The Storm on the Lake.

8 8
 18 22 He said to them that day, when evening was come, 35
 23 “Let us cross over to the other side.” And leaving 36
 the multitude, they took him in the boat, just as he
 24 23 was ; and other boats were with him. And there 37
 came up a heavy squall of wind ; and the waves kept
 beating into the boat, so that the boat was now fill-
 ing. Now he himself was in the stern, asleep on the 38
 25 24 cushion : and they awake him, and say to him :
 26 “Master, do you not care if we perish ?” And he 39
 awoke, and rebuked the wind, and said to the sea :
 “Peace, be still :” and the wind ceased, and there

* *First the blade.* As we cannot overleap a step in the natu-
 ral life, so in the supernatural life we must proceed patiently
 from step to step, from virtue to virtue.

40 fell a great calm. And he said to them: "Why 25
 41 are you afraid? have you not faith yet?" And they
 feared exceedingly, and said to one another: "Who 27
 then is this that even the wind and the sea obey
 him?"

6. *The Legion of Devils.*

5 They came to the other side of the lake into 28 26
 2 the country of the Gerasenes. When he got out of the 27
 boat, immediately there met him out of the tombs a
 3 man with an unclean spirit, who had his habitation
 in the tombs: and no one could bind him any longer,
 4 even with a chain; for he had often been bound 29
 with fetters and chains, and the chains had been
 burst asunder by him, and the fetters broken in
 5 pieces; and no man had strength to tame him. And
 always, night and day, in the tombs and in the moun-
 tains, he was crying out, and cutting himself with
 6 stones. When he saw Jesus from afar, he ran and 28
 7 prostrated before him, and crying out with a loud 29
 voice said: "What is between me and thee, Jesus,
 Son of the Most High God? I adjure thee by God,
 8 torment me not." For he was saying to him: "Come 30
 9 forth, thou unclean spirit, out of the man." And 30
 he asked him: "What is thy name?" He said to 31
 10 him: "Legion is my name, for we are many" And 31
 he earnestly begged him not to expel them from the
 11 country. Now there on the mountain-side was a 30 32
 12 great herd of swine feeding. And *the devils* besought 31
 him, saying: "Send us into the swine, that we may
 13 enter into them." And he gave them leave. So 32 33
 the unclean spirits came out, and entered into the
 swine: and the herd rushed down the steep into the
 lake, about two thousand *in number*, and were drowned
 14 in the lake. And the swineherds fled, and told it in 33 34
 the city and in the country; and they came to see what
 15 it was that had happened. And they came to Jesus, 34 35
 and beheld the demoniac—him that had the legion of
 devils—sitting clothed and in his right mind; and
 16 they were afraid. And they who saw it described to 36
 them how it had befallen the demoniac, and concern-

9 8

37 ing the swine ; and they began to implore him to depart 17
 38 from their borders. As he was getting into the boat, 18
 he that had been possessed with devils besought him
 that he might remain with him. He did not suffer 19
 39 him, however, but said to him : " Go home to your
 friends, and tell them what great things the Lord
 has done for you, and how he had mercy on you."
 And he went his way, and began to publish in 20
 Decapolis what great things Jesus had done for him ;
 and all marveled.

*7. Jairus and His Daughter, and the Woman with
 a Flux of Blood.*

1 40 When Jesus had crossed over again in the boat to 21
 the other side, a great multitude assembled to meet
 18 41 him ; and he was at the lake side. And there came 22
 one of the rulers of the synagogue, Jairus by name,
 who, on seeing him, fell at his feet, and implored him 23
 42 earnestly, saying : " My daughter is at the point of
 death : pray come and lay your hand upon her, that
 19 she may be saved, and live." So he went with him ; 24
 and a great throng was following him, and they were
 crowding him.

20 43 And a woman who had a flux of blood twelve 25
 years, and had suffered much at the hands of many 26
 physicians, and had spent all that she had, yet was
 not benefited, but rather grew worse, having heard 27
 44 about Jesus, came in the crowd behind and touched
 21 his garment. For she said : " If I touch but his 28
 garments I shall be healed." Immediately the 29 ¹Or, *saved*
 flow of her blood was dried up, and she felt in her
 45 body that she was healed of her affliction. Straight- 30
 way Jesus, recognizing in himself that the power
 proceeding from him had gone forth, turned about
 in the crowd, and said : " Who touched my gar-
 ments?"* His disciples said to him : " You see the 31
 multitude crowding you, and do you say : ' Who

* *Who touched my garments?* Jesus knew who it was that touched him, and that she had been cured ; but he made the inquiry in order to elicit the public acknowledgment of the cure.

32	touched me?" " And he looked round about to see 33 her who had done this. But the woman, fearing and trembling, knowing what had been done to her, came and fell down before him, and told him all the 34 truth. ^a And he said to her: " Daughter, thy faith has ¹ healed thee: go in peace, and be well of thy affliction."	22	48
35	While he was yet speaking, they came from the ruler of the synagogue's <i>house</i> , saying: " Your daugh- ter is dead: why do you trouble the Master any 36 further?" But Jesus, ^b overhearing the word that was spoken, said to the ruler of the synagogue: " Fear 37 not; only believe." And he suffered no one to fol- low with him but Peter, and James, and John the 38 brother of James. So they come to the ruler of the synagogue's house; and he beholds a tumult, and 39 people weeping and wailing greatly. And having entered, he said to them: " Why do you make this uproar and weeping? the child is not dead, but is 40 asleep." And they laughed at him. But he, having put them all out, takes the child's father and mother, and those who accompanied him, and goes in where 41 the child was lying. And taking the child by the hand, he says to her: " Talitha cumi;" which trans- 42 lated means, " Maiden, I say to thee, arise." And in- stantly the girl arose and walked; for she was twelve years old: and they were overcome with amazement. 43 And he vehemently charged them that no one should know this, and ordered that something should be given her to eat.	23	52
44		25	53
45			54
46			55
47			56

8. Jesus Rejected in His own Country.

^b Luke 4 16.

6	^b He departed thence, and came into his own country; and his disciples followed him. And when the sabbath was come, he began to teach in the syna- gogue: and many hearing him were astonished, and said: " How comes this man by these things? and what is the wisdom that is given him, and such 3 ^c miracles worked by his hands? ^c Is not this the carpenter, the son of Mary, and the ^d brother of	54
7		55

^a Lit. powers:
and so else-
where.^c John 6. 42.^d That is,
kinsman.

13 **9**

56 James,* and Joseph, and Jude, and Simon? and are
 57 not his¹ sisters here with us?" And they were² scandalized with regard to him. Jesus said to them:
^a "A prophet is not without honor, except in his own country, and among his own kindred, and in his own house." And he could not work any miracle there,†
 58 save that he laid his hands upon a few sick persons, and cured them. And he marveled because of their unbelief.

And he went round about the villages teaching.

10 9. *The Mission and Instruction of the Twelve.*

1 1 And he called to him the twelve, and began to 7
 send them forth two and two; and he gave them
 9 3 authority over the unclean spirits. And he charged 8
 10 them to take nothing for their journey but a staff only; no wallett, no bread, no money in their girdle; but 9
^{to go shod with sandals, and not to put on two coats.}
 11 4 And he said to them: "Wherever you enter a house, 10
 14 5 there remain till you go forth from that place. ^b And 11 ^b Matt. 10.14.
 as for those who receive you not, nor hear you, de-
 part thence, and shake off the dust that is under your
 6 feet as a testimony to them." And they went forth, 12
 and preached that men should repent; and they cast 13
 out many devils, and anointed with oil ‡ many that
 were sick, and cured them.

§ 4.—JESUS JOURNEYING THROUGHOUT GALILEE.

14

1. *The Story of the Martyrdom of John the Baptist.*

1 7 King Herod heard of him; for his name had be- 14
 2 come known: and he said: "John the Baptizer is
 risen from the dead; and therefore do these powers

* *The brother of James his sisters.* See foot note on Matt. 13. 55, 56.

† *He could not work any miracle there,* because the people had not sufficient faith to ask his assistance; and, in the case of rational beings, God does not act without their willing coöperation.

‡ *Anointed with oil.* The Sacrament of Extreme Unction was prefigured in the anointing practised by the apostles to heal the sick.

¹ That is,
 kinswomen.
 4 ² G. caused to
 stumble: and
 so else-
 where.
^a Luke 4. 24.
⁵ John 4. 44.

6

- 15 work in him." But others said : "It is Elias ;" and
 others said : "It is a prophet, just as one of the
 16 prophets." But Herod, when he heard *of him*, said :
 "John, whom I beheaded, is risen from the dead."
 The Gos- 17 ^a For Herod himself had sent and seized John, 3
 pel for the
 Feast of the
 Beheading
 of St. John
 the Baptist,
 August 29.
^a Luke 3. 19.
¹V was lying
 in wait for
 him.
- ²V. and
 some MSS.
 read · did
 many things.
- 18 For John said to Herod : "It is not lawful for you to 4
 19 have your brother's wife." Now Herodias ^{'nursed} 5
 a grudge against him, and wanted to kill him ; but
 20 she could not : for Herod feared John, knowing him
 to be a just and holy man, and protected him ; and
 when he listened to him he ² was much perplexed,
 21 and heard him gladly. And an opportune day ar- 6
 rived, when Herod on his birthday gave a banquet
 to his lords, and the tribunes, and the chief men of
 22 Galilee. The daughter of Herodias herself came in
 and danced, and pleased Herod and those who sat
 at table with him ; and the King said to the girl :
 "Ask of me whatever thou wilt, and I will give it
 23 thee." And he swore an oath to her : "Whatsoever 7
 thou shalt ask I will give thee, even to the half of
 24 my kingdom." She went out, and said to her
 mother : "What shall I ask ?" She said : "John
 25 the Baptist's head." Straightway she came in eagerly
 to the King, and made her request, saying : "I de-
 sire thee to give me instantly, in a dish, John the
 26 Baptist's head." And though the King was exceed- 9
 ingly grieved, yet on account of his oath and of those
 who sat at table with him he was unwilling to refuse
 27 her. And straightway the King sent out a soldier
 of his guard, commanding his head to be brought.
 28 So he went and beheaded him in the prison, and 10
 brought his head in a dish, and gave it to the girl ; 11
 29 and the girl gave it to her mother. And when his 12
 disciples heard of it, they came and took away his
 body, and laid it in a tomb ✕.

2. *The Feeding of Five Thousand Men.*

- 30 And the apostles came together to Jesus, and told
 31 him all, what they had done, and what they had 10

14 **9** taught. And he said to them: ^a“Come with me into a deserted place by yourselves, and rest a little.” For there were many coming and going, and they had not time even to eat. So they went away **32** in the boat to a deserted place apart.

11 *The people saw them going, and many recognized them; and they ran there together on foot from all the cities, and got there before them.* ^bAnd Jesus **34** ^bJohn 6. 5, &c.

14 came out and saw a great multitude; and he had compassion on them, because they were as sheep having no shepherd; and he began to teach them many

15 **12** things. When the day was now far spent, his disci- **35** ples came to him, and said: “This is a solitary place, and the hour is now late; send them away, **36** that they may go into the surrounding farms and **16** **13** villages, and buy themselves something to eat.” He **37** answered them: “Give them something to eat yourselves.” They said to him: “Are we to go and buy two hundred ¹shillings’ worth of loaves and give them to eat?” He said to them: “How many **38** loaves have you? go and see.” When they knew, **17** **14** they said: “Five, and two fishes.” So he made **39** them all ²sit down by companies upon the green **15** grass. And they sat down in ranks, by hundreds **40** **16** and by fifties. And he took the five loaves and the **41** two fishes, and looking up to heaven, he blessed and broke the loaves, and gave them to his disciples to set before them; and the two fishes he divided **20** **17** among them all. And they all ate, and were **42** satisfied: and they took up twelve basketfuls of frag- **43** **21** **14** ments, and *what remained* of the fishes. And they **44** who ate the loaves were five thousand men.

^a John 6. 1.¹ See marginal note on Matt. 18. 28.² Lit. recline.3. *Jesus Walks on the Water.*

22 ^cStraightway he made his disciples get into the **45** ^cJohn 6. 16, boat, and go before him to the other side, to Bethsaida, while he himself sent the multitude away.

23 And when he had taken leave of them, he withdrew **46** into the mountain to pray. When it was evening, **47** the boat was in the midst of the sea, and he alone **24** on the land: and seeing them toiling at the oars, **48**

for the wind was against them, about the fourth ²⁵ watch of the night he came to them, walking on the ⁴⁹ sea, and would have passed them by. They, when ²⁶ they saw him walking on the sea, supposed it to be an ⁵⁰ apparition, and cried out : for they all saw him, and were thrown into consternation ²⁷ And immediately he spoke to them, and said to them : “Have courage ; it is I ; be not afraid.” And he got up into ³² the boat with them, and the wind ceased. And they ⁵² were greatly amazed within themselves : for they did not understand respecting the loaves, for their heart was hardened.

⁵³ When they had crossed over, they came into the ³⁴ land of Gennesaret, and moored to the shore. And when they had got out of the boat, immediately ³⁵ *the people* recognized him ; and they ran about that whole country, and began to carry around on their beds those that were sick, where they heard he was. ⁵⁶ And wherever he entered, into villages, or into cities, or into the country, they laid the sick in the market-places, and besought him that they might touch but ³⁶ the fringe of his garment ; and as many as touched him were ¹cured.

¹ Or, saved

4. *The Washing of Hands, and other Pharisaical Traditions.*

⁷ And there assembled to meet him the Pharisees and some of the scribes, who had come from ¹ Jerusalem, ² and had seen that some of his disciples ate their bread with common, that is, unwashed ² hands. For the Pharisees and all the Jews do not eat without ³ diligently washing their hands, keeping to the traditions of the ancients : and *when they come* from the marketplace, they do not eat unless they ⁴wash : and there are many other things which they have received to observe, washings of cups, and pots, and brazen vessels, and couches.* ⁵ So the Pharisees and scribes asked him : “Why ² do not your disciples walk according to the tradition

² V. and when they had seen ... unwashed hands, they found fault.
³ Or, frequently lit. with the fist.
⁴ Or, bathe or, sprinkle themselves

* *Couches* : that is, the couches upon which they reclined at meals.

MT.

15 of the ancients, but eat their bread with common
7 hands?" He said to them: "Well did Isaiah proph- 6
esy of you hypocrites, as it is written,

8 ^a 'This people honors me with the lips,
But their heart is far from me.'

9 And in vain do they worship me,

Teaching *as their* doctrines the precepts of men.'

10 You leave the commandment of God, and keep to 8
the tradition of men, washings of pots and cups; and

3 many other things like these you do." And he said 9
to them: "You effectually set aside the command-
ment of God, that you may keep your tradition. For 10

4 Moses said, ^b 'Honor thy father and thy mother;' 11

5 and, ^c 'Let him who speaks evil ^d of father or
mother surely die.' But you say, 'If a man says to 11

6 his father or mother, "That whereby you might have

received help from me is Corban' (that is, Given to 12

God)" — you no longer suffer him to do anything 13

for his father or mother, annulling the word of God 13
through your tradition, which has been handed down

among you: and many things like this you do."

10 And calling the crowd to him again he said to them: 14

11 "Hear me all of you, and understand: There is 15

nothing from without the man which going into him
can ^e defile him; but the things which proceed out 16

of the man are what ^f defile the man. ^g If any man 16

has ears to hear, let him hear."

15 When he came into the house from the crowd, his 17

16 disciples asked him *the meaning of* the proverb. He 18

17 said to them: "Are you also thus without understand-

18 ing? Do you not perceive, that whatever goes into

the man from without cannot defile him; because it 19

does not go into his heart, but into his belly, and

passes out into the drain?" *This he said*, making

all meats clean.[†] But he said: "That which pro- 20

^b Ex. 20. 12.

Deut. 5. 16.

^c Ex. 21. 17.

Lev. 20. 9

^d Or, *curse*

^e Or, *to*

^g Lit. *make him common*.

^h Lit. *make the man common*.

ⁱ Some MSS omit this verse.

* *That whereby, &c.* See foot-note on Matt. 15. 5.

† *Making all meats clean.* This appears to be a comment of the Evangelist on the foregoing words of Our Lord. The words which the Lord has just spoken show that food, as such, cannot make a man morally unclean; and as no word of Christ is void of power, these words do away with the legal uncleanness of various meats. See Acts 10. 15.

21 ceeds out of the man is what defiles the man. For 19
 from within, out of the heart of men, evil thoughts
 22 proceed, adulteries, fornications, murders, thefts, cov-
 etings, wickednesses, deceit, lasciviousness, an evil
 23 eye, ¹ blasphemy, pride, foolishness: all these evil 20
 things proceed from within, and defile the man."

¹ Or, *evil speaking*

5. *The Syrophaenician Woman and her Daughter.*

24 Starting from thence he came into the confines of 21
 Tyre and Sidon. And he went into a house, and wished
 25 no one to know it; but he could not be hid. For im- 22
 mediately a woman, whose little daughter had an un-
 clean spirit, having heard of him, came and fell at his
 26 feet, (now the woman was a ² Greek, a Syrophaenici-
 an by race,) and besought him to cast the devil out
 27 of her daughter. And he said to her: "Suffer first 26
 the children to be fed: for it is not well to take the
 28 children's bread, and throw it to the dogs." But she 27
 answered him: "Yes, Lord; even the dogs under
 29 the table eat of the children's crumbs." He said to 28
 her: "For this saying go thy way; the devil is gone
 30 out of thy daughter." She went away to her house,
 and found the child thrown upon the bed, and the
 devil gone out of her.

6. *The Cure of a Tongue-tied Man.*

<sup>The Gos-
pel for the
Eleventh
Sunday
after Pente-
cost.</sup> 31 Again he proceeded from the confines of Tyre, and 29
 came through Sidon to the Sea of Galilee, through
 32 the midst of the district of Decapolis. And they
 brought to him one who was deaf and tongue-tied,
 33 and begged him to lay his hand upon him. And he
 took him aside from the crowd privately, and put his
 fingers into his ears, and spat, and touched his
 34 tongue; * and looking up to heaven he sighed, and
 said to him: "Ephphatha," that is, "Be opened."
 35 And his ears were opened, and the string of his
 36 tongue was loosed, and he spoke plainly. And he
 charged them to tell no one; but the more he

* *He took him aside, &c.* Jesus, in employing these external ceremonies, gives example and warrant to his Church to make use of ceremonies in her sacraments and worship.

15

charged them, so much the more by far did they publish it. And they were astonished beyond measure, saying: “He has done all things well; he makes even the deaf to hear, and the dumb to speak.” **¶**

7. The Feeding of Four Thousand Men.

32

In those days, when there was again a great multitude, and they had nothing to eat, he called his disciples to him, and said to them: “I have compassion on the multitude, because they continue with me now three days, and have nothing to eat; and if I send them away fasting to their homes, they will faint on the way; and some of them are come from afar.” His disciples answered him:

8 The Gos-
pel for the
Sixth Sun-
day after
Pentecost.

3

“From what source shall one be able to satisfy these men with bread here in a deserted place?”

4

34 He asked them: “How many loaves have you?”

5

35 They said: “Seven” And he commanded the mult-

6

itude ¹ to sit down on the ground. And he took the seven loaves, and gave thanks, and broke, and gave them to his disciples to set before them; and they set them before the multitude. And they had

7

a few small fishes; and having blessed them, he com-manded these also to be set before them. And they ate, and were satisfied; and they took up seven bas-

8

kets of fragments that remained over. And they who ate were about four thousand: and he sent them

9

39 away. **¶** And straightway he got into the boat with his disciples, and came into the region of Dalma-

nutha.

10

8. The Leaven of the Pharisees.

16

1 And the Pharisees came out and began to argue with him, putting him to the test by seeking of him a sign from heaven. And sighing deeply in his soul he said: “Why does this generation seek for a sign? Truly I say to you, no sign shall be given to this generation.” And leaving them he got into the boat again, and departed to the other side.

11

5 And they forgot to take bread, and had but one

12

13

14

101

- ^a Luke 12, 1 15 loaf with them in the boat. ^a And he charged them, saying: "Take heed, beware of the leaven of the
- ¹ Or, It is because we have no bread
- 16 Pharisees, and of the leaven of Herod."^{*} And they reasoned with one another, saying: ¹ "We have no
- 17 bread." Jesus knowing it said to them. "Why do you reason because you have no bread? Do you not yet perceive, nor understand? have you your heart
- 18 hardened? having eyes do you not see, and having ears do you not hear? and do you not remember?
- ^b Mark 6, 41. 19 ^b When I broke the five loaves among the five thousand, how many baskets full of fragments did you
- 43.
- ^c Mark 8, 6, 8. 20 take up?" They say to him: "Twelve." ^c "And when I broke the seven *loaves* among the four thousand, how many basketfuls of fragments did you
- 21 take up?" They say to him: "Seven." He said to them: "How is it that you do not understand?"

9. *The Gradual Cure of a Blind Man.*

- ^d Mark 7, 33. 22 They came to Bethsaida. And they brought to him a blind man, and begged him to touch him. And taking the blind man by the hand, ^d he led him out of the village; and when he had spit on his eyes, and laid his hands upon him, he asked him if he
- ² V. began to see.
- ³ V. Go to your house: and if you go into the village, tell nobody.
- 24 saw anything? And he looked up, and said: "I
- 25 see men; for I behold them as trees walking." Then again he laid his hands upon his eyes; and he ² looked steadfastly, and was restored, and saw all
- 26 things clearly. And he sent him away to his home, saying: ³ "Do not even enter the village."

§ 5.—JESUS PREPARES HIS DISCIPLES FOR HIS PASSION.

1. *The Confession of St. Peter, and First Prediction of the Passion.*

- 27 And Jesus went forth with his disciples into the villages of Cæsarea Philippi:† and on the way he ques-

* *The leaven of the Pharisees and of Herod:* The teaching of the Pharisees and Sadducees (Matt. 16, 12). Herod is believed to have favored the doctrines of the Sadducees.

† *The villages:* hamlets surrounding the larger town of Cæsarea Philippi, upon which they were dependent as to municipal government.

16 **9** tioned his disciples, saying to them : “Who do men
14 **19** say that I am ?” They answered him : “John the **28**
 Baptist ; and others say,¹ ‘Elias ;’ and others ‘One
15 **20** of the prophets.’” And he asked them : “But you, **29**
16 who do you say that I am ?” Peter answering said
20 **21** to him : “Thou art the CHRIST.” And he sternly **30**
 charged them that they should tell no one about
21 **22** him. And he began to teach them, that the Son of **31**
 man must suffer many things, and be rejected by the
 elders, and the chief priests, and the scribes, and be
 put to death, and after three days rise again. And he **32**
22 made the announcement openly. And Peter took
23 him aside, and began to chide him. But he, turn- **33**
 ing and seeing his disciples, rebuked Peter, saying :
 “Get thee behind me, ²Satan ; for thou hast not in
 mind the things of God, but the things of men.”

¹Or, Elijah:
and so
elsewhere.

²That is,
adversary.

2. *The Doctrine of the Cross.*

24 **23** And calling to him the multitude with his disci- **34**
 ples he said to them : ^a“If any man would come
 after me, let him deny himself, and take up his cross,
25 **24** and follow me. ^bFor whoever would save his life **35** ^bJohn 12. 25.
 shall lose it ; and whoever shall lose his life for my
26 **25** sake and the Gospel’s shall save it For what does it **36**
 profit a man to gain the whole world, and forfeit his
 soul ? Or what should a man give in exchange for **37**
26 his soul ? ^cFor whoever shall be ashamed of me **38** ^cMatt. 10.
 and of my words in this adulterous and sinful gene- **33.**
 ration, the Son of man also will be ashamed of him,
27 when he comes in the glory of his father with the
28 **27** holy angels.” And he said to them : “Truly I say **39**
 to you, there are some of those who stand here, who
 shall by no means taste of death, till they see the
 kingdom of God coming with power.”

^aMatt. 10. 38.
Luke 14. 27.

^bJohn 12. 25.

^cMatt. 10.
33.
Luke 12. 9.

3. *The Transfiguration.*

17 **1** **28** Six days after, Jesus takes with him Peter, **9**
 and James, and John, and brings them up into a
2 **29** high mountain by themselves alone : and he was
 transfigured before them. His garments became **2**
 glittering, exceedingly white, as snow ; no fuller on

3 earth can so whiten them. And there appeared to 3 30
 them Elias with Moses, and they were talking with
 4 Jesus. And Peter joining in said to Jesus: " Rabbi, 4 33
 it is good for us to be here: so let us make three
 huts; one for thee, and one for Moses, and one for
 5 Elias." For he knew not what to say; for they
 6 became sorely afraid. And there came a cloud 5 34
 overshadowing them: and a voice came out of the
 cloud, saying: " This is my beloved Son: hear ye
 7 him." And suddenly looking about they saw no 8 36
 one any more, but Jesus only with themselves.

4. *The Resurrection, and the Coming of Elias.*

8 As they were coming down from the mountain he 9
 charged them to tell nobody what they had seen, till
 the Son of man should have risen from the dead.
 9 And they treasured the saying, debating among
 themselves what "the rising from the dead" could
 10 mean. And they said to him inquiringly: " The 10
 11 scribes say that Elias must first come." He said to 11
 them: " Elias, indeed, comes first and restores all
 things. And how is it written of the Son of man?
 That he must suffer many things, and be set at
 12 naught. But I tell you that Elias is come,* and they 12
 did to him whatever they listed, as it is written of
 him."

4. *An Evil Spirit Cast out of a Boy.*

¹That is,
those who re-
mained be-
low.

13 When he came to ¹ his disciples, he saw a great 37
 crowd about them, and scribes disputing with them.
 14 Straightway all the people, when they saw Jesus,
 were struck with amazement, and running to him
 15 saluted him. And he asked them: " What are you
 16 disputing about with them?" One from among the 14 38
 multitude answered him: " Master, I brought to you
 17 my son, who has a dumb spirit; and wherever it
 seizes him, it dashes him down; and he foams, and
 grinds his teeth, and pines away: and I spoke to 15 40
 your disciples that they should cast it out; and they

*Elias is come. Our Lord meant John the Baptist, who
 came "in the spirit and power of Elias" (Luke 1. 17).

17 **9**

16 **41** were not able." He answered them, and said : "Oh **18** unbelieving generation ! how long shall I be with you ? how long shall I bear with you ? bring **42** him to me." So they brought him to him. And **19** when he saw him, straightway the spirit convulsed him ; and he fell on the ground, and wallowed foaming. And he asked his father : "How **20** long a time is it since this has befallen him ?" He said : "From a little child ; and it has often cast **21** him both into the fire and into the water, to destroy him ; but if you can do anything, have compassion on us, and help us." Jesus said to him : ¹"If you **22** ^{1 V. and some MSS. read If you can believe.} can !" All things are possible to him who believes." Immediately the father of the child cried aloud and **23**

17 **43** said ² : "I do believe ! help my unbelief." And **24** when Jesus saw that a crowd came running together, he rebuked the foul spirit, saying to it : "Thou deaf and dumb spirit, I command thee, come out of him, and enter into him no more." And having cried **25** out, and convulsed him sorely, it came out of him ; and he became as one dead ; so that ³ most said : "He is dead." But Jesus taking him by the hand **26** lifted him up ; and he rose. When he had come into **27** the house, his disciples in private said to him inquiringly : "We could not cast it out." He said to **28** them : "This kind can come out by nothing but prayer and fasting."

¹ V. and some MSS. read *If you can believe.*

² V. and some MSS. add *with tears.*

³ Lit. *the many.*

5. *The Second Prediction of the Passion.*

21 From thence they departed, and passed through **29**
44 Galilee ; and he wished nobody to know it : ^a for he **30** ^a Luke 9. 22. was teaching his disciples, and telling them : "The Son of man shall be delivered up into the hands of men, and they will put him to death ; and, having been put to death, he shall rise again after three **45** days." But they did not understand the utterance, **31** and were afraid to ask him.

6. *Instructions to the Disciples :*

a. *Of Humility.*

23 So they came to Capernaum. And when he was **32**

in the house, he asked them : “ What were you dis- 18 9

^a Luke 22. 24. 33 cussing on the way ? ” But they were silent ; ^a for 1 46
they had disputed among themselves on the way

34 which of them was greatest. And sitting down he
called the twelve, and said to them : ^b “ If any man
desires to be first, he shall be last of all, and

^b Mark 10. 43.
Matt. 20. 26,
27.

¹ Or, attend- 35 ‘ servant of all . ’ And he took a little child, and 2 47
ant set him in their midst ; and taking him in his arms,
36 he said to them : “ Whoever receives one such little 5 48
child in my name receives me : and whoever receives
me receives not me, but him who sent me . ”

b. *The Exercise of Tolerance.*

37 John said to him : “ Master, we saw one casting out 49
devils in your name ; and we forbade him, because
38 he was not following us . ” But Jesus said : “ Forbid
him not : for there is no one who shall work a mira-
cle in my name, and be able soon to speak ill of me . ”

^c Matt. 10. 42. 39 For he that is not against you is for you. ^c For if
40 any one shall give you a cup of water to drink
² V. *in my*
name because
you belong to
Christ. “ on the plea that you belong to Christ, truly I say
to you, he shall not lose his reward . ”

c. *Of Scandals.*

³ G. *to stum-*
ble. 41 “ And if any one shall cause one of these little 6
ones who believe in me ³ to sin, it were better for
him if ⁴ a great millstone were hung about his neck,

⁴ Lit. *a mill-*
stone turned
by an ass. 42 and he were cast into the sea. ^d And if thy hand
causes thee to sin, cut it off : it is better for thee to
enter into life maimed, than having two hands to
go into hell, into the unquenchable fire ; ^e where
their worm* dies not, and the fire is not quenched.

^d Matt. 5. 30.
^e Is. 66. 24.

⁵ Some nota-
ble MSS.
omit this
verse, and
verse 45.

44 And if thy foot causes thee to sin, cut it off : it is
better for thee to enter lame into life, than having

⁶ Some MSS.
add *into the*
unquenchable
fire. 45 two feet to be cast into hell ; ^f where their worm dies
46 not, and the fire is not quenched. And if thy eye
causes thee to sin, cast it away : it is better for thee
to enter into the kingdom of God with one eye, than
47 having two eyes to be cast into hell ; where their

9

* Their worm : the gnawing of a remorseful conscience.

19 **18** worm dies not, and the fire is not quenched. For 48 every one shall be salted with fire,*¹ and every victim shall be salted with salt. ^aSalt is good: but if 49 the salt has lost its saltiness, with what will you season it? Have salt in yourselves, and be at peace with one another.”

¹ Some MSS. omit this clause.

^a Matt. 5. 13.
Luke 14. 34.

§ 6.—JESUS ON HIS LAST JOURNEY TO JERUSALEM.

1. *True Marriage Cannot be Dissolved.*

Starting from thence he came into the confines **10** of Judæa, and beyond the Jordan: and crowds flocked to him again; and, as he was wont, he **2** taught them again. And Pharisees came to him, and put him to the test by asking him: “Is it lawful **3** for a man to divorce his wife?” He answered **4** them: “What did Moses command you?” They **5** said: “Moses permitted *us* to write a bill of repudiation, and to divorce her.” Jesus said to them: **6** “Because of your hardness of heart he wrote you this commandment, but from the beginning of creation ^b ‘male and female he made them.’ ^cFor this cause a man shall leave his father and mother, and shall cleave to his wife; and the two shall become **7** one flesh:’ so that they are no longer two, but one **8** flesh. What therefore God has joined together let **9** not man put asunder.” And in the house his disci- **10** ples asked him again about this matter. And he **11** said to them: ^d“Whoever divorces his wife and **12** marries another, is committing adultery against her. And if she herself divorces her husband and marries another, she is committing adultery.”

^b Gen. 1. 27.
^c Gen. 2. 24.

^d Matt. 5. 32.
Luke 16. 18.

2. *Jesus Blesses Little Children.*

13 **15** And they brought little children to him that he **13**

* *For every one shall be salted with fire.* There are two explanations: 1. The fire of hell shall preserve its victims for torment, even as the salt of the sacrifice preserves the victim from corruption. 2. Every one will have to pass through God’s purifying fire, either now or in the world to come; and only they who have the salt of self-sacrifice will pass safely, while they who bear not the salt of sacrifice will find the fire of God eternal.

might touch them: and the disciples rebuked them. **19** **18**
14 But when Jesus saw it, he was indignant, and said **14** **16**
 to them: "Suffer the little children to come to me,
 and forbid them not: for to such belongs the king-
15 dom of God. Truly I say to you, whoever will not
 receive the kingdom of God as a little child shall in
16 no wise enter therein." And he took them in his **15**
 arms, and blessed them, laying his hands upon them.

3. *How Riches Make Salvation Difficult: The Reward of Voluntary Poverty.*

¹ Or, *on his way* **17** As he was going out ¹into the road, a man ran **16** **18**
 up and knelt to him, and asked him: "Good Mas-
18 ter, what shall I do to inherit eternal life?" Jesus **17** **19**
 said to him: "Why do you call me good?* None is
19 good but one, *namely*, God. You know the com-
 mandments: ^a Do not kill, Do not commit adultery, **18** **20**
 Do not steal, Do not bear false witness, Do not de-
20 fraud, Honor thy father and mother." He said to **19**
 him: "Master, all these I have observed from my **20** **21**
21 youth." And Jesus looking upon him loved him,
^b Luke 12.33. and said to him: "One thing you lack: ^b go, sell **21** **22**
 whatever you have, and give to the poor, and you
 shall have treasure in heaven: and come, follow
22 me." But his countenance fell at the announce- **22** **23**
 ment, and he went away sorrowful: for he was one
 who had great possessions.
23 And Jesus looking around said to his disciples: **23** **24**
 "How hard it will be for those who have riches to
24 enter into the kingdom of God!" And the disciples
 were amazed at his words. But Jesus again in
 answer said to them: "Children, how hard it is for
25 those who trust in riches to enter into the kingdom
 of God! It is easier for a camel to pass through a **24** **25**
 needle's eye, than for a rich man to enter into the
26 kingdom of God." And they were exceedingly as- **25** **26**
 tonished, saying among themselves: "Then who can
27 be saved?" Jesus looking upon them said: "With

**Why do you call me good?* As if he said: You call me good; but only God is good: hence, believe me to be God, or do not call me good.

19 **18** men it is impossible, but not with God ; for all things are possible with God."

27 **28** Peter began to say to him : " We, now, have left **28**
29 all, and followed thee." Jesus said : " Truly I say **29**
 to you, there is no one who has left house, or brothers, or sisters, or mother, or father, or children, or
30 lands, for my sake and for the Gospel's sake, but **30**
 shall receive a hundredfold as much, now in this time ; houses, and brothers, and sisters, and mother, and children, and lands, with persecutions ; and in
31 the world to come life everlasting. But many that **31**
 are first shall be last, and the last first."

20 4. *The Third Prediction of the Passion.*

17 **31** And they were on the road, going up to Jerusalem ; and Jesus was preceding them ; and they were amazed, and ¹as they followed were afraid.* ^a And again bringing the twelve to his side, he began to tell them the things that were to befall him : " Behold, we are going up to Jerusalem, and the Son of man shall be delivered up to the chief priests and the scribes ; and they will condemn him to death,
18 **32** and will deliver him over to the Gentiles ; and they **34**
19 **33** will mock him, and spit upon him, and scourge him, and put him to death ; and after three days he shall rise again."

¹ Or, some as they followed.
 " Mark 8. 31, and 9. 30.
 Luke 9. 22.

5. *The Ambition of the Sons of Zebedee.*

20 And James and John, the sons of Zebedee, ap- **35**
21 proached him, saying to him : " Master, we would like you to do for us whatever we ask you." And **36**
 he said to them : " What would you have me do for you ? " They said to him : " Grant us that we may **37**
 sit, one on your right hand, and one on your left hand, in your glory." But Jesus said to them : **38**
 " You know not what you ask. Are you able to

* *They were amazed, and were afraid.* They felt a reverential awe of his person. It may well have been that since his transfiguration his presence produced an increased feeling of reverence.

drink the cup* that I drink, or to be baptized with **20** **18**

- 39** the baptism that I am baptized with?" They said to him: "We are able." Jesus said to them: "You shall, indeed, drink the cup that I drink, and be baptized with the baptism that I am baptized with:
40 but to sit on my right hand or on my left hand is not mine to give,¹ but it is for those for whom it has been prepared." When the ten heard it, they began to be indignant with James and John. But Jesus called them to him and said to them: "You know that they who are considered to rule over the Gentiles lord it over them, and their magistrates exercise authority over them. It is not so among you: but whoever desires to become great among you shall be your ² servant; and whoever desires to be first among you shall be bondservant of all. For even the Son of man did not come to be served, but to serve, and to give his life a ransom for many."

6. *Blind Bartimæus.*

- 46** They came to Jericho: and as he was setting out from Jericho with his disciples and a great concourse of people, the son of Timæus, Bartimæus, a blind beggar, was sitting by the wayside. When he heard that it was Jesus of Nazareth, he began to cry aloud and say: "Jesus, Son of David, have mercy on me."
47 And many sternly bade him hold his peace: but he cried out all the more: "Son of David, have mercy on me." And Jesus stood still, and commanded him to be called. And they call the blind man, saying to him: "Be of good cheer; rise, he is calling you."
48 He, casting off his outer garment, sprang up, and came to Jesus. And Jesus spoke to him, and said: "What would you have me do for you?" The blind man said to him: "Rabboni, that I may receive my sight." Jesus said to him: "Go thy way; thy faith has healed thee." And immediately he received his sight, and followed him in the way.

* *The cup* signifies pain and affliction. In the present passage, *the cup* may express the interior sufferings of Jesus; *the baptism*, the exterior.

PART II.—THE LAST DAYS OF THE LORD
JESUS.

§ 1.—CHRIST TRIUMPHING.

1 29 When they drew near to Jerusalem¹ and Beth-
any, at the Mount of Olives, he sent two of his
2 30 disciples, and said to them: “Go into the village 2
that lies opposite you, and immediately on entering
it you will find a colt tied, on which no man ever
3 31 yet sat: loose him, and bring him. And if any 3
one says to you, ‘Why are you doing this?’ say,
‘The Lord has need of him:’ and he will send him
6 32 hither at once.” They went away, and found a colt
tied at a door outside in the open street; and they
33 loosed him. Some of those who stood there said to
34 them: “What are you doing loosing the colt?” And
they said to them as Jesus had bidden: and they let
7 35 them go. ^aAnd they brought the colt to Jesus, and
cast their garments on him; and he sat upon him.
8 36 And many spread their garments upon the road;
^b and others were cutting branches from the ² trees,
9 37 and strewing them in the road. And they that went
38 before, and they that followed, were crying: “Ho-
sanna! ^cBlessed is he who comes in the name of the
Lord: blessed is the kingdom of our father David 10
which comes: Hosanna in the highest!”

17 And he entered into Jerusalem, into the temple: 11
and when he had looked round about upon all things,
it being now eventide, he went out to Bethany with
the twelve.

§ 2.—CHRIST AS JUDGE.

1. *The Curse of the Barren Fig-tree.*

18 The next day, when they had come out from 12
Bethany, he was hungry. And seeing a fig-tree afar 13
off having leaves, he came to see if perchance he
might find anything on it; and when he came to it,
he found nothing but leaves, for it was not the

¹Some MSS.
add to Beth-
phage.

⁷ ^aJohn 12. 14.

⁸ ^bJohn 12. 12.
13.

⁹ ^cSome MSS.
read fields.
and omit the
following
clause.

^cPs. 117. 26.

14 season of figs. And he said to it: "Let no man **21** **19** eat fruit of thee henceforward for ever." And his disciples heard it.

2. Buyers and Sellers Driven Out of the Temple.

15 They came to Jerusalem; and he entered the **12** **45** temple and began to cast out those that were selling and buying in the temple, and overturned the tables of the money-changers, and the seats of those who **16** sold the doves; nor would he suffer any one to carry **17** ¹a vessel through the temple. And he taught: "Is **13** **46** it not written, ^a' My house shall be called a house of prayer for all the nations?' ^bbut you have made it **18** a den of robbers." The chief priests and the scribes heard this, and sought means of destroying him: for they feared him, because all the multitude was astonished at his teaching. **47**
48

¹Or, an article.

^aIs. 56. 7.

^bJer. 7. 11.

^oLuke 21.37.
²G. whenever
evening came.

19 ^oAnd ²every evening he went forth out of the city.

3. The Power of Faith.

20 And as they passed by in the morning, they saw the **19** fig-tree dried up from the roots. And Peter remem- **20** bering said to him: "Rabbi, see, the fig-tree which **21** you cursed is withered away" Jesus in reply said **21** to them: ^d"Have faith ³in God. Truly I say to **23** you, whoever shall say to this mountain, 'Be thou taken up and cast into the sea;' and shall not doubt in his heart, but believe that what he says will come **24** to pass, shall have it. Therefore I say to you, ^eall **22** things, whatever you ask for when praying,* believe

^dMatt 17.19.

³Lit. of God.

^eMatt. 7. 7.

Luke 11. 9.

John 14. 13,

and 15. 7.

and 16. 24.

*Whatever you ask for when praying. It is to be noted that Our Lord, in this strongly worded promise, does not say, "Whatever you ask for," simply; but "Whatever you ask for when praying." Asking God for things in a pertinacious, unresigned, peevish, captious spirit is not praying. Asking with a disposition to demand as a right, and not with an humble, persevering spirit, is not praying. Asking without grave cause for things impossible without a miracle is not praying, but rather tempting God. Asking without an accompanying disposition to please God and to do his will is not praying. Therefore many do not receive what they ask for, because they do not really pray. Prayer is asking with reverence, simplicity, resignation to the Eternal Will,

21 **20** that you have received, and you shall have them.

And whenever you stand praying, forgive, if you 25
have anything against any one: that your father
also who is in heaven may forgive you your trespasses. 26

^a But if you do not forgive, neither will your father
who is in heaven forgive your trespasses.”

^a Matt. 6. 15,
and 18. 35.

4 Jesus Confounds the Chief Priests and Elders.

23 **1** They came again to Jerusalem; and as he was 27
walking in the temple, the chief priests and the scribes

2 and the elders came to him, and said to him: “By 28
what authority are you doing these things? and
who gave you this authority to do these things?”

24 **3** Jesus said to them: “I too will ask you one ques- 29
tion; and answer me, and I will tell you by what

25 **4** authority I do these things. The baptism of John 30
—was it from heaven, or from men? answer me.”

26 **5** And they reasoned with themselves, saying: “If we 31
say, ‘From heaven;’ he will say, ‘Why then did

6 you not believe him?’ But shall we say, ‘From 32
men?’” They feared the people: for all held John

27 **7** to be really a prophet. So for answer they said to 33
8 Jesus: “We do not know.” And Jesus said to

them: “Neither do I tell you by what authority I
do these things.”

5. The Parable of the Husbandmen.

33 **9** And he began to speak to them in parables: **12**

“A man planted a vineyard, and set a hedge about
it, and dug out a winevat, and built a tower, and let
it out to husbandmen, and went into another coun-

34 **10** try. At the season he sent a ¹servant to the hus- 2 ¹Lit. slave.
bandmen, that he might receive from the husband-

35 men some of the fruit of the vineyard. And they 3
seized him and beat him, and sent him away empty-

36 **11** handed. Again he sent to them another ¹servant; 4
and him they wounded in the head, and handled
12 shamefully. And he sent another; and him they 5

with perseverance, with a spirit of penance and humility, and
with a disposition to please God, to perform his will, and to
keep from all wilful sin.

killed : and many others, beating some and killing **21** **20**
6 some. Having yet one, a beloved son, he sent him last **37** **13**
7 to them, saying, 'They will reverence my son.' But **38** **14**
 those husbandmen said among themselves, 'This is
 the heir ; come, let us kill him, and the inheritance
8 shall be ours.' So they seized him, and killed him, **39** **15**.
9 and cast him out of the vineyard. What therefore **40**
 will the lord of the vineyard do ? He will come and **41** **16**
 destroy the husbandmen, and will give the vineyard
10 to others. Have you not read even this scripture : **42** **17**

* Ps. 117. 22.

^a 'The stone which the builders rejected,
 The same was made the corner-stone :

11 This was from the Lord,
 And it is marvellous in our eyes?'''

12 And they were on the watch to lay hold of him, **46** **19**
 yet they feared the multitude ; for they perceived
 that he spoke the parable against them. And they
 left him, and went their way.

6. Jesus Confounds the Pharisees on the Question of **22** Tribute.

13 And they send to him some of the Pharisees and **15** **20**
 of the Herodians, that they might catch him in *his*
14 talk. And they come and say to him : "Master, we **16** **21**
 know that you are true, and care not for any one :
 for you regard not the person of men, but in truth
 teach the way of God. Is it lawful to give tribute **17** **22**
 to Cæsar, or not ? shall we give it, or shall we not
15 give it?" But he, knowing their hypocrisy, said **18** **23**
 to them : "Why do you tempt me ? bring me a 'dena- **19** **24**
16 rius, that I may see it." They brought it. And he **20**
 said to them : "Whose is this image and inscription?" **21**
17 They said to him : "Cæsar's." Jesus said to them : **25**
 "Render to Cæsar the things that are Cæsar's, and
 to God the things that are God's." And they **22** **26**
 marveled at him.

18 7. He Confounds the Sadducees on the Resurrection.

And there came to him Sadducees, who say that **23** **27**
 there is no resurrection ; and they put a question to

* Deut. 25. 5. **19** him, saying : "Master, Moses wrote to us that, ^b if a **24** **28**

¹ See marginal note on Matt. 18. 28.

22 20 man's brother should die, and leave a wife behind him, and leave no child, his brother should take 25 29 his wife, and raise up issue to his brother. There 20 were seven brothers: and the first took a wife, and 26 30 dying left no issue. And the second took her, and 21 31 died, leaving behind no issue: and the third like- 27 32 wise: and the seven took her, and left no issue. Last 22 28 33 of all the woman also died. In the resurrection, 23 therefore, when they shall rise again, whose wife shall she be of them? for the seven had her for a 29 wife." Jesus said to them: "Do you not err for 24 this cause—that you know not the scriptures, nor 30 the power of God? For when they shall rise from 25 35 the dead, they neither marry nor are given in mar- 31 36 riage, but are as angels in heaven. But regarding 26 the dead, that they rise again, have you not read in the book of Moses, *in the passage* concerning the Bush, how God spoke to him, saying: ^a I am the God of Abraham, and the God of Isaac, and the God 32 38 of Jacob?" He is not the God of the dead, but of 27 the living: you therefore greatly err."

^a Ex. 3. 6.8. *The First Commandment.*

35 One of the scribes came up, and heard them 28 arguing together; and knowing that he had an- 36 swered them well, he asked him: "What com- 37 mandment is first of all?" Jesus answered him: 38 "The first is, ^b 'Hear, O Israel; the Lord our God 29 ^b Deut. 6.4,5. is one Lord; and thou shalt love the Lord thy 30 God with all thy heart, and with all thy soul, 31 ^c Lev. 19. 18. and with all thy mind, and with all thy strength.' The second is this, ^c 'Thou shalt love thy neigh- 32 39 bor as thyself.' There is no other commandment 40 greater than these." The scribe said to him: "In truth, Master, you have well said that he is one, and there is no other but he; and to love him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love one's neighbor as oneself, is more than all whole burnt-offerings and sacrifices." And when Jesus 34 saw that he answered discreetly, he said to him.

“ You are not far from the kingdom of God.” And 22 20
no one dared question him any further. 46 40

9. *The Son of David.*

35 And Jesus said, as he taught in the temple : “ How 41 41
is it that the scribes say that the Christ is the son of 42
36 David ? David himself said in the Holy Spirit, 43 42

• Ps. 109. 1.

^a ‘ The Lord said to my Lord, 44
Sit thou on my right hand,
Till I make thy enemies thy footstool.’ 43

37 David himself calls him Lord ; and how is he his 45 44
son ? ”

And ¹ the common people heard him gladly.

10. *The Ambition and Hypocrisy of the Scribes.* 23

38 And he said to them in his teaching : “ Beware of 46
the scribes, ^b who desire to walk in long robes, and to 7
39 have salutations in the marketplaces, and chief seats 6
40 in the synagogues, and chief places at feasts ; who 14 47
devour widows’ houses, and for a pretext make long
prayers : these shall receive heavier judgment.

11. *The Widow’s Two Mites.*

21

41 And he sat down facing the treasury, and beheld 1
how the multitude cast money into the treasury : and 2
42 many that were rich were casting in much. And 3
there came a poor widow who cast in two mites, 4
43 which make a farthing. And calling his disciples 5
he said to them : “ Truly I say to you that this poor 6
widow cast in more than all those who are cast- 7
44 ing into the treasury. For they all cast in out of 8
their superfluity ; but she out of her want cast in all 9
that she had, even all her living.”

12. *The Prophecy of the destruction of Jesusalem,
and of the End of the World.*

24

13 As he was going out of the temple, one of 1 5
his disciples said to him : “ Master, see ! what stones 2
2 and what buildings ! ” Jesus said to him : “ Do you 2 6
see these great buildings ? ^c there shall not be left one
stone upon another, that shall not be thrown down.”

• Luke 19. 44.

24 21

3 And as he sat on the Mount of Olives facing the 3
 7 temple, Peter and James and John and Andrew 4
 asked him privately: “Tell us, when shall these 4
 things be? and what will be the sign when all these 5
 4 8 things are about to be accomplished?” And Jesus 5
 began to say to them: “See that no one lead you 6
 5 astray. For many will come in my name, saying, 6
 6 9 ‘I am he;’ and will lead many astray. And when 7
 you hear of wars and rumors of wars, be not terri-
 fied: for *these things* must come to pass; but not yet 8
 7 10 is the end. For nation shall rise against nation, 8
 11 and kingdom against kingdom; there shall be earth-
 quakes in many places; and there shall be famines:
 8 these are the beginning of birth-pangs.*

9 12 ^a“But take heed to yourselves: for they will de- 9 ^aMatt. 10.17.
 liver you up to councils; and in synagogues you shall 10
 13 be beaten; and you shall stand before governors and 11 ^bMatt 10.19.
 14 kings for my sake, as a testimony to them. And 10 Luke 12.11.
 the Gospel must first be preached to all the nations.

14 ^bAnd when they bring you and deliver you up, be 11 ^bMatt 10.19.
 not anxious beforehand what you shall speak; but 12 Luke 12.11.
 15 speak whatever shall be given you in that hour: for 12
 16 it is not you who speak, but the Holy Spirit. And 13 ¹Or, put them
 brother will deliver up brother to death, and the 13 to death
 father his child; and children will rise up against 14 ^cDan. 9.27.
 9 parents, and ¹cause them to be put to death. And 15
 you shall be hated by all men for my name’s sake:

13 19 but he that endures to the end, he it is that shall be 16
 saved.

15 20 “But when you see ^cthe abomination of desola- 14 ^cDan. 9.27.
 tion standing where it ought not (let him who reads 15
 16 21 understand), then let those who are in Judæa flee to 16
 17 the mountains: and let him who is on the housetop 15
 not go down into the house, nor enter to take any- 17 ^dLuke 23.29.
 18 thing out of his house: and let him who is in the 16
 19 23 field not turn back to take his cloak. ^dBut woe to 17 ^dLuke 23.29.
 those who are with child and to those who give suck 18
 20 in those days! But pray that it be not in the win- 19
 21 22 ter. For in those days shall be tribulation the like 19

* *Birth-pangs.* See foot-note on Matt. 24. 8.

of which has not been from the beginning of the crea- 24 21
tion which God created until now, and never shall

20 be. And unless the Lord had shortened the days, 22
no flesh would have been saved: but for the elect's
sake, whom he chose, he shortened the days.

21 "Then if any one shall say to you: 'Lo, here is 23
22 the Christ;' or, 'Lo, there;' believe ¹it not: for 24
false Christs and false prophets will arise, and will
show signs and wonders, that they may lead astray,
23 if possible, even the elect. But do you take heed: 25
I have foretold you all things.

24 "But in those days,* after that tribulation, the sun 29 25
shall be darkened, and the moon shall not give her
25 light, and the stars shall be falling from heaven, and 26
the powers that are in the heavens shall be shaken;
26 and then shall they see the Son of man coming in 30 27
• Matt. 13. 41. 27 clouds with great power and glory. *Then will he send 31
forth the angels, and will gather together his elect
from the four winds, from the extremity of the earth
to the extremity of heaven.

28 "Now from the fig-tree learn the parable: When 32 29
its branch is now become tender, and puts forth its 30
29 leaves, you know that summer is near. Even so 33 31
you also, when you see these things coming to pass,
²Or, it know that ²he is near, *even at the doors.*

30 "Truly I say to you, this generation shall not pass 34 32
31 away, till all these things are accomplished. Heaven 35 33
and earth shall pass away; but my words shall not
pass away.

32 "But of that day or that hour no one knows, not 36
even the angels in heaven, not even the Son,† but the
33 Father. Take heed, watch and pray: for you know
34 not when the time is. *It is as a man taking a far*

* *In those days:* that is, in the days of the false prophets and false Christs, notably of Antichrist, mentioned in the last paragraph. *The tribulation* may be the sufferings and persecutions that will be endured by the faithful and the Church in the last days of the world, or may mean the destruction of Jerusalem: in the latter case the word *after* would be indefinite, referring to a long subsequent time.

† *Not even the Son:* that is, not officially, as our divinely-appointed Teacher.

24 **22** journey, who left his house, and gave authority to his ¹ servants, to each one his work, and commanded
42 the porter to watch. Watch therefore: for you **35**
know not when the master of the house is coming, at evening, or at midnight, or at cockcrowing, or in the morning: lest coming suddenly he find you **36** sleeping. And what I say to you I say to all— **37** watch.”

¹ Lit. *slaves.*

§ 3.—CHRIST SUFFERING.

26 1. *The Conspiracy of the Priests and Scribes.*

2 **1** After two days came *the feast of the Pass-*
3 **2** over and the unleavened bread: and the chief priests
4 and the scribes were seeking how they might take
5 him by stratagem, and put him to death: for they **2**
said: “Not during the feast, lest a tumult arise among the people.”

14 *The Passion for Tuesday in Holy Week.*2. *Jesus Anointed at Bethany.*

6 ^a Now when he was in Bethany in the house of **3** [•] John 12. 1.
7 Simon the leper, and was sitting at table, there came a woman having an alabaster cruse of ointment of
8 ²pure nard, very costly; and she broke the cruse, and poured it over his head. But there were some who were indignant among themselves, and said: “To what purpose has this waste of the ointment been made? for this ointment might have been sold for more than three hundred ³ shillings, and given to the poor.” And they murmured against her. But Jesus said: “Let her alone; why do you trouble her? She has done a good work upon me. For the poor you have always with you, and whenever you will you can do them good: but me you have not always. She has done what she could: she has anointed my body beforehand for the burial. Truly I say to you, wherever the Gospel shall be preached in the whole world, that also which this woman has done shall be told as a memorial of her.”

² Or, *liquid nard*³ See margin-al note on Matt. 18. 28.3. *Judas Sells His Master.*

14 **3** And Judas Iscariot he that was one of the twelve, **10**



betook himself to the chief priests to deliver him up **26** **22**
11 to them. And when they heard it, they were glad, and **15** **4**
 promised to give him money: and he watched for a **16** **6**
 convenient way to deliver him up.

4. *The Last Supper.*

12 On the first day of unleavened bread, when they **17** **7**
 were wont to sacrifice ¹ the passover, his disciples say **9**
 to him: "Where would you have us go and make
13 ready for you to eat the passover?" And he sent **18** **8**
 two of his disciples, and said to them: "Go into the **10**
 city, and there will meet you a man carrying a
14 pitcher of water: follow him; and wherever he goes **11**
 in, say to the man of the house: 'The Master says,
 Where is my guest-chamber, where I may eat the
15 passover with my disciples?' And he will himself **12**
 show you a large upper room ready furnished: there
16 make ready for us." And his disciples set out, and **19** **13**
 came into the city, and found it as he had told them;
 and they prepared the passover.

17 When it was evening he came with the twelve **20** **14**
18 And as they ² sat eating, Jesus said: ^a "Truly I say **21**
 to you, one of you, who is eating with me, will be-
19 tray me." And they began to be sorrowful, and to **22** **23**
20 say to him one by one: "Is it I?" He said to **23** **21**
 them: "It is one of the twelve, he who dips with me
21 in the dish. The Son of man, indeed, goes as it is **24**
 written of him; but woe to that man through whom
 the Son of man is betrayed! it were well for that
 man if he had not been born."

5. *The Institution of the Holy Eucharist.*

² Or, *a loaf* **22** Now as they were eating, he took ³ bread, and hav- **26** **19**
 ing blessed it he broke, and gave to them, and said:
23 "Receive: THIS IS MY BODY." And he took **27** **20**
 a chalice, and when he had given thanks, he gave
24 to them: and they all drank of it. And he said to **28**
 them: "THIS IS MY BLOOD OF THE NEW ⁴ COV-
 ENANT, WHICH IS SHED FOR MANY. Truly I **29** **18**
25 say to you, I will no more drink of the fruit

¹ That is,
the Paschal
lamb.² Lit. re-
clined.

• John 13. 21.



26 **22** of the vine, until that day when I drink it new in the kingdom of God."

30 **39** And when they had sung a hymn, they went out **26** to the Mount of Olives.

6. *Three Predictions of Christ.*

31 And Jesus said to them : ^a " You will all be scandalized with regard to me this night ; for it is written, ^b ' I will smite the shepherd, and the sheep will be scattered abroad.' But after I am risen again, I **28** **33** will go before you into Galilee." But Peter said to **29** him : " Even if all shall be scandalized, yet not I." **34** **34** Jesus said to him : " Truly I say to you, that you **30** to-day, even in this night, before the cock shall crow twice, will deny me thrice." But he spoke very profusely : " Even if I must die with you I will not deny you." And all of them expressed themselves in like words.

^a John 16.32.

^b Zach. 13. 7.

7. *The Agony in the Garden.*

36 **40** And they came to a place which was named Gethsemane. And he said to his disciples : " Sit here while I pray." And he took with him Peter and **33** James and John ; and he began to be dismayed and in sore anguish. And he said to them : " My soul **34** is exceedingly sorrowful even unto death : tarry here, **39** **41** and watch." And he went forward a little, and fell **35** on the ground, and prayed that, if it were possible, **42** the hour might pass away from him. And he said : **36** " Abba, Father, all things are possible to thee ; remove this cup from me : nevertheless ^c not what I **40** will, but what thou wilt." And he comes, and finds **37** them sleeping, and says to Peter : " Simon, thou **41** asleep ! couldst thou not watch one hour ? Watch **38** and pray that you may not enter into temptation. The spirit, indeed, is willing, but the flesh is weak." **42** Again he went away and prayed, saying the same **39** words. On his return he found them sleeping, for **43** their eyes were very heavy ; and they knew not what **45** to answer him. He comes the third time, and says **41** to them : " Sleep on now, and take your rest : it is

^c John 6. 38.

enough ; the hour is come : behold, the Son of man is **26** **22**
42 betrayed into the hands of sinners. Rise, let us be **46**
 going : see, he that betrays me is at hand.”

8. Jesus Betrayed and Taken Prisoner.

• John 18. 3. **43** ^a And immediately, while he was yet speaking, **47** **47**
 comes Judas Iscariot, one of the twelve, and with
 him a mob with swords and clubs, from the chief
44 priests and the scribes and the elders. Now his be- **48**
 trayer had given them a sign, saying : “ Whomso-
 ever I shall kiss, that is he ; take him, and lead him
45 away safely.” And when he arrived, straightway **49**
 he went up to him, and said : “ Rabbi ! ” and kissed
46 him. And they laid hands on him, and took him. **50**
 • John 18.10. **47** ^b But a certain one of those who stood by drew his **51** **50**
 sword and smote the high priest’s bondservant, and
48 struck off his ear. And Jesus addressing them said : **55** **52**
 “ Are you come out as against a robber with swords
49 and clubs to seize me ? I was daily with you in the **53**
 temple teaching, and you did not take me : but *this* **56**
50 *is done* that the scriptures may be fulfilled.” And
51 they all forsook him, and fled. And a young man
 was following him, having a linen cloth thrown
 about him over *his* naked body ; and they laid hold
 of him ; but he relinquished the linen cloth, and fled
52 naked.

9. Jesus Before the Sanhedrin.

• John 18.13 24. **53** ^c And they led Jesus away to the high priest ; and **57** **54**
 all the chief priests and the elders and the scribes
54 came together. And Peter had followed him at a **58**
 distance, into the interior of the court of the high **55**
 priest : and he was sitting with the officers, and warm-
55 ing himself in the firelight. Now the chief priests **59**
 and the whole council were seeking testimony against
 Jesus in order to put him to death, and were finding
56 none. For many were bearing false witness **60**
 against him, and their testimonies did not agree.
57 And some rose up, and bore false witness against
 • John 2.19. **58** him, saying : “ We ourselves heard him say : ‘ I **61**
 will destroy this temple that is made with hands, and

26 22 in three days I will build another made without hands.' " Yet even so their testimony did not agree. 59
 62 And the high priest stood up in the midst, and asked 60
 Jesus: " Do you answer nothing? what is it that 61
 63 these men testify against you? " But he held his 61
 peace, and answered nothing. Again the high priest 62
 questioned him, and said to him: " Are you the
 64 Christ, the Son of the Blessed? " Jesus said: " I 62
 am: ^a and you shall see the Son of man sitting at
 the right hand of the power of *God*, and coming with
 65 the clouds of heaven." And the high priest rent his 63
 garments, and said: " What further need have we
 66 of witnesses? you have heard the blasphemy: what is 64
 your opinion? " And they all condemned him as ¹de-
 67 serving of death. And some began to spit upon him, 65
 68 and to cover his face, and to buffet him, and to say to
 him: " Prophesy: " and the officers received him
² with blows of their hands.

^a Mark 13.26.
Matt. 24. 30.

¹ Lit. *liable to death.*

² Or, *with strokes of rods*

10. Peter's Triple Denial.

69 56 ^b Now as Peter was in the court below, there came 66 ^b John 18.17,
 one of the maid-servants of the high priest: and see- 67 25, 26, 27.
 ing Peter warming himself, she looked at him, and
 said: " You also were with Jesus the Nazarene."
 70 57 But he denied, saying: ³ " I neither know him, ⁴ nor 68 ³ Or, *I neither know nor un-
 understand what you are talking about." And he 69 ⁴ Or, *nor un-
 went out into the vestibule; and the cock crew.
 71 58 And ⁵ the maid saw him, and began again to say 69 ⁴ Or, *understand:*
 72 to the bystanders: " This is one of them." But 70 ⁵ *what do you say?*
 73 59 he denied again. And after a little while again 71 ⁶ Or, *a maid*
 those who stood by said to Peter: " Certainly you
 74 60 are one of them; for you are a Galilean." But he 71
 began to invoke curses *on himself*, and to swear: " I
 do not know this man of whom you speak." And 72
 75 61 immediately the cock crew the second time. And
 Peter remembered the word which Jesus had said
 to him: ^c " Before the cock shall crow twice, you
 62 will deny me thrice." ^d And when he thought on
 it, he wept.**

³ Or, *I neither know nor un-
 derstand*

⁴ Or, *nor un-*

derstand:

⁵ *what do you say?*

⁶ Or, *a maid*

^c John 13.38.

^d Or, *And he fell to weep-
 ing*

11. *Jesus before Pilate.*

^a John 18. 28. **15** Straightway early in the morning the chief priests with the elders and the scribes and the whole council held a consultation; ^a and having bound Jesus they led him away, and delivered him over to **2** Pilate. And Pilate asked him: “Are you the King of the Jews?” He answered him: “You say it.” And the chief priests were accusing him of many things. And Pilate again asked him: “Do you answer nothing? see how many things they accuse **5** you of.” But Jesus made no further answer, so that Pilate marveled.

12. *Jesus and Barabbas.*

¹ Or, *a feast* **6** Now during ¹ the feast he was wont to release to them one prisoner, whomsoever they petitioned for. **7** There was one called Barabbas, bound *in prison* with some rioters who in the riot had committed **8** murder. So when the crowd came up, they began to ask him *to do* as he had always done for them. **9** ^b Pilate answered them: “Do you wish me to release you the King of the Jews?” For he was aware that the chief priests had delivered him up **11** for envy. But the chief priests incited the mob *to demand* that he should rather release them Barabbas. **12** Pilate again said to them in reply: “What then do you wish me to do with the King of the Jews?” They **13** cried out again: “Crucify him!” Pilate said to them: “Why, what evil has he done?” But they **15** cried out excessively: “Crucify him!” So Pilate, wishing to content the populace, released them Barabbas, ^c and delivered Jesus, when he had scourged him, to be crucified.

13. *The Crown of Thorns, and the Way of the Cross.*

^d John 19. 2. **16** ^d Then the soldiers led him away within the court, which is ^e the prætorium; and they call together the ^f government palace. ^g A company of Roman soldiers. **17** whole ³ cohort. And they clothe him with purple, and plaiting a crown of thorns they place it upon **18** him; and they began to salute him: “Hail, King

27 23

30 of the Jews!" And they struck him on the head 19
with a reed, and spat upon him, and bending their
knees did reverence to him.

31 And when they had mocked him, they took off from 20
him the purple, and put his own garments on him,

32 26 and led him out to crucify him. And they ¹forced 21 ^{1 Lit. im-}
one who was passing by, Simon of Cyrene, coming
from the country, the father of Alexander and
Rufus, to go *with them*, that he might bear his cross.

14. *The Crucifixion and Death of Christ.*

33 33 ^aThey bring him to the Place of Golgotha, which 22 ^aJohn 19.17.
34 translated means, The Place of ²a Skull. And they 23 ²Or, Calvary:
gave him wine to drink mingled with myrrh; but he
35 34 did not receive it. ^bAnd they crucified him, and 24 ^bJohn 19.23.
divided his garments among them, casting lots upon
them, what each should take. It was the third hour 25
37 38 when they crucified him. ^cAnd the inscription of 26 ^cJohn 19.19.
his accusation was written above: "THE KING OF
38 33 THE JEWS." With him they crucified two robbers, 27
one on his right hand, and one on his left. ^dAnd the 28 ^dSome MSS.
scripture was fulfilled, which says: ^e"And he was
39 35 reckoned with transgressors." And they that passed 29 ^eIs. 53. 12.
40 by blasphemed him, wagging their heads, and saying:
"Bah! ^fthou that destroyest the temple, and build-
est it in three days, save thyself, and come down from 30
41 the cross." Likewise the chief priests also, mocking 31
42 him among themselves with the scribes, said: "He
saved others; ^ghimself he cannot save. Let the 32 ^gOr, can he
Christ, the King of Israel, now come down from the
44 39 cross, that we may see and believe." And they that
were crucified with him cast reproaches upon him.

45 44 When the sixth hour was come, darkness fell upon 33
46 the whole ⁵land until the ninth hour. And at the 34 ⁵Or, earth
ninth hour Jesus cried with a loud voice: "^hElo, ⁱPs. 21. 2.
Elo, lama sabachthani?" which translated means,
"My God, My God, why hast thou forsaken me?"
47 Some of those who stood by, when they heard it. 35
48 36 said: "Hark, he is calling Elias." ^jAnd one of 36 ^jJohn 19.29.
them ran, and filling a sponge with vinegar put it on
49 a reed, and gave him to drink, saying: "Let him

alone ; let us see whether Elias is coming to take him **27** **23**

^a John 19. 30. **37** down." And Jesus, having uttered a loud cry, ^a gave **50** **46**
38 up the ghost. And the veil of the temple was rent **51**
39 in two from top to bottom. Now when the centurion, **54** **47**
 who stood facing him, saw that he so cried out and
 gave up the ghost, he said : " Verily this man was a
40 son of God." And there were also women looking on **55** **49**
 from a distance : among whom was Mary Magdalene, **56**
 and Mary the mother of James the less and of Joseph,
^b Luke 8. 2, **41** and Salome, ^b who, when he was in Galilee, used to
 3. follow him, and minister to him, and many other
 women who had come up with him to Jerusalem.

15. *The Burial.*

^c John 19. 38. **42** ° When it was now evening, because it was the **57** **54**
43 Preparation, which is the eve of the sabbath, came **50**
 Joseph of Arimathæa, a councillor of high standing,
 who himself also was looking for the kingdom of **51**
 God, and went in boldly to Pilate, and asked for the **58** **52**
44 body of Jesus. But Pilate wondered whether he were
 already dead : and calling for the centurion, he asked
45 him if he had already died. When he had learned
 the fact from the centurion, he granted the body to
46 Joseph, who having bought a linen cloth, took him **59** **53**
 down, and wound him in the linen cloth, and laid **60**
 him in a tomb which had been hewn out of a rock ;
 and he rolled a stone against the door of the tomb.
47 And Mary Magdalene and Mary the mother of **61** **55**
 Joseph beheld where he was laid.

PART III.—THE RESURRECTION AND ASCEN- **28** **24** SION OF CHRIST.

^{The Gos-}
^{pel for Eas-}
^{ter Day.}
^d John 20. 1. **16** ^d When the sabbath was past, Mary Magda- **1** **1**
 lene, and Mary the mother of James, and Salome,
 bought spices that they might come and anoint
2 him. And very early in the morning, on the first
 day of the week, they come to the tomb, the sun
3 being risen. And they were saying among themselves :
 " Who will roll us away the stone from the door of
4 the tomb ? " and looking up they saw that the stone **2** **2**

Mt. Lk.

28 **24** was rolled back: for it was very great. On enter- **5**
3 **3** ing the tomb they saw a young man sitting on the
4 right side, arrayed in a white robe; and they were
5 **5** amazed. And he said to them: “Be not amazed: **6**
6 you seek Jesus of Nazareth, who has been crucified:
7 **6** he is risen, he is not here: behold, the place where
7 they laid him! But go, tell his disciples and Peter, **7**
8 ‘He goes before you into Galilee: there shall you
9 see him ^a as he told you.’” **X** And they went out, **8** ^a Mark 14.28.
 and fled from the tomb; for trembling and terror
 had seized upon them, and they said nothing to any
 one, for they were afraid.

9 Now rising early on the first day of the week, he **9** ^b John 20.14,
 appeared first to Mary Magdalene, from whom he
10 &c.
 had cast seven devils. She went and told those who **10**
 had been with him, who were mourning and weep-
11 **11** ing. And they, when they heard that he was alive, **11**
 and had been seen by her, did not believe.
12 After this he was manifested in another form to **12** ^c Luke 24.
 two of them, as they were walking, on their way ¹³, &c.
 into the country. They went and told it to the rest: **13**
 neither did they believe them.

^d Later he appeared to the eleven themselves as **14** ^e The Gos-
 they were sitting at table, and upbraided them with ^f pel for the
 their unbelief and hardness of heart, because they did ^g Feast of the
 not believe those who had seen him after he had risen. ^h Ascension.
ⁱ Luke 24.36.
^j John 20.19.

And he said to them: “Go into all the world, **15** ^k Matt. 28.19.
 and preach the Gospel to the whole creation. ^l He **16** ^m John 3.18,
 that believes and is baptized shall be saved; ⁿ but ^o 36.
 he that believes not shall be condemned. And these **17** ^p John 12.48.
 signs shall follow those who believe: in my name
 they shall cast out devils; they shall speak with new
 tongues; they shall take up serpents; and if they **18**
 drink any deadly thing it shall in no wise hurt them;
 they shall lay hands on the sick, and they shall
 recover.

^q So the Lord Jesus, after he had spoken to them, **19** ^r Luke 24.51.
 was received up into heaven, and sat at the right
 hand of God. But they went forth, and preached **20**
 everywhere, the Lord working with them, and con-
 firming the word by the signs that followed. **X**

THE
HOLY GOSPEL OF JESUS CHRIST
ACCORDING TO
LUKE.

THE PREFACE.

1 Since many have undertaken to draw up a narrative of the things which have been accomplished among us, according as those, who from the beginning were eye-witnesses and ministers of the word, delivered them to us; it seemed good to me also, having carefully traced the course of all things from the beginning, to write *them* to you in *their* order, 4 most excellent Theophilus, that you might know the certainty of those ¹things in which you were instructed.

¹ *Lit. words.*

PART I.—NARRATIVES OF THE HOLY INFANCY.

§ 1.—THE PREPARATION FOR CHRIST'S NATIVITY.

1. *Zachary and Elizabeth.*

5 There was in the days of Herod, King of Judæa, a certain priest named ² Zachary,* of the course of Abijah: his wife was of the daughters of Aaron, 6 and her name was Elizabeth. They were both righteous before God, walking in all the commandments and ordinances of the Lord without blame; 7 and they had no child, because Elizabeth was barren, and both were advanced ³ in years.

² *Or, Zachariah:* and so elsewhere.

³ *Lit. in their days.*

2. *Zachary's Vision in the Temple.*

8 Once, while he was officiating as priest before God

* *Zachary, or Zachariah,* signifies.. The Remembrance of the Lord.—*The course of Abijah.* The priesthood of the Old Covenant was divided into twenty-four courses, or bands, which served each a week in turn in the temple. The course of Abijah was the eighth course (1 Par. 24. 10).



S. LVKE

This holy Artist with Inspired Pen
The great **MESSIAH** pourtrayes, and to Men
Whose Sin over-loaded Soules to Death incline.
At once becomes Physician and Divine.

σ_1^{eff}

λ_{eff}

$\delta_{\text{eff}} = \epsilon$

≈ 0.1

t

γ

χ

$\frac{1}{\sqrt{2}}\alpha$

in the order of his course, according to the custom ⁹ of the priesthood it fell to his lot to enter the sanctuary of the Lord and burn incense. And all the ¹⁰ multitude of the people were praying without at the hour of incense. And there appeared to him an ¹¹ angel of the Lord standing at the right side of the altar of incense. And Zachary was troubled ¹² when he saw him, and fear fell upon him. But the ¹³ angel said to him: “Fear not, Zachary, for thy prayer is heard, and thy wife Elizabeth shall bear thee a son, and thou shalt call his name John.* And thou shalt have joy and gladness; and many ¹⁴ will rejoice at his birth. For he shall be great in ¹⁵ the sight of the Lord; and he shall drink no wine nor strong drink; and he shall be filled with the Holy Ghost even from his mother’s womb. And he ¹⁶ shall turn many of the children of Israel to the Lord their God. ^aAnd he shall go before his face in the ¹⁷ spirit and power of Elias, ^b‘to turn the hearts of the fathers to the children,’† and the ¹unbelieving *to walk* in the wisdom of the just; to make ready for the Lord a people prepared *for him.*” And Zachary ¹⁸ said to the angel: “How shall I know this? for I am an old man, and my wife is advanced ²in years.”²Lit. *in her days.* And the angel answered and said to him: “I am ¹⁹Gabriel,‡ who stand in the presence of God; and I was sent to speak to thee, and to bring thee these good tidings. And behold, thou shalt be silent and ²⁰not able to speak, until the day that these things come to pass, because thou didst not believe my words, which shall be fulfilled in their time.” And ²¹the people were waiting for Zachary, and wondered ³while he tarried in the sanctuary. And when he ²²³Or, *at his tarrying*

^aMatt. 11. 14,
and 17. 12, 13.
Mark 9. 12.

^bMal. 4. 6.

¹Or, *dis-*
obedient

* *John* signifies, The Grace of the Lord.

† *Turn the hearts of the fathers to the children:* by converting the hearts of the living generation of the Jews to God, so “the hearts,” that is, the holy lives of their fathers the patriarchs may be reflected in the lives of their offspring.

‡ *Gabriel* signifies, The Strength of God.

he continued making signs to them, and remained
 23 dumb. And when the days of his ministration were completed, he departed to his house.

24 After these days Elizabeth his wife conceived ;
 25 and she hid herself five months, saying : "Thus has the Lord dealt with me in the days when he looked upon me to take away my reproach among men."

3. *The Annunciation of Mary and the Incarnation.*

The Gos-
pel for the
Feast of the
Annuncia-
tion, March
25, of the
Holy Ros-
ary, and of
the Immac-
ulate Con-
ception,
Dec. 8.

^a Matt. 1. 18.

¹ Some not-
able MSS.
omit this
clause.

² V. adds
when she
heard it.

^b Is. 7. 14.

^c Luke 2. 21.

26 Now in the sixth month* the angel Gabriel was sent from God to a city of Galilee, named Nazareth,
 27 to a virgin ^aespoused to a man whose name was Joseph, of the house of David ; and the virgin's name
 28 was MARY.† And the angel came into her, and said : "Hail, full of grace !‡ the Lord is with thee :
 29 ¹blessed art thou among women."§ But ²she was much troubled at his language, and was pondering
 30 what kind of salutation this might be. And the angel said to her : "Fear not, Mary, for thou hast
 31 found grace with God. ^bAnd behold, thou shalt conceive in thy womb, and bring forth a son, ^cand
 32 shalt call his name JESUS.|| He shall be great, and shall be called the Son of the Most High : and the Lord God will give him the throne of David his father : and he shall reign over the house of Jacob
 33 for ever, and of his kingdom there shall be no end."||
 34 And Mary said to the angel : "How shall this be, ||

* In the sixth month of Elizabeth's pregnancy.—Gabriel : the same angel who had announced to Daniel, more than 500 years before, the coming of the Messiah (Dan. 9. 21-27). The fact that he stands before the Throne of God (ver. 19) shows him to be one of the most exalted angels. There are seven such heavenly spirits (Tobias 12. 15).

† Mary : in Hebrew, Miriam, or Mariam, signifying, Mistress of the Sea, or, Bitterness of the Sea.

‡ Full of grace, on account of her destination to become the Mother of God, and because of the graces which correspond to that exalted dignity, such as her Immaculate Conception, her confirmation in grace, her perfect freedom from even venial sin, her faithful correspondence to grace. The perfect tense in the Greek adds the sense of fulness or completeness.

§ Jesus signifies Saviour.

|| How shall this be ? Mary did not doubt, as Zachary had done, the possibility of the fulfilment of the angel's

since I know not man?" And the angel answered 35
and said to her : ^a"The Holy Ghost shall come upon
thee, and the power of the Most High shall over-
shadow thee: and therefore ¹that which ²is to be
born ³⁴shall be called holy, the Son of God. And 36
behold, Elizabeth thy kinswoman, she too has con-
ceived a son in her old age: and this is the sixth
month with her who is called barren. For no word 37
from God shall be void of power." And Mary said :
"Behold, the ⁵handmaid of the Lord :* be it done
to me according to thy word." X And the angel
departed from her.

^a Matt. 1. 20.

¹Or, the holy
thing which
is to be born
shall be
called the
Son of God
²Or, is be-
gotten
³V. adds of
thee.
⁴That is,
shall be holy:
a Hebraism.
⁵Lit. bond-
maid.

4. *Mary Visits Elizabeth.*

In those days Mary rose and made a hasty jour- 39
ney into the hill-country, to a city of Judah, and en-
tered Zachary's house, and saluted Elizabeth. And 40
it came to pass, when Elizabeth heard the salutation
of Mary, the babe leaped in her womb, and Eliza-
beth was filled with the Holy Ghost; and she raised 41
her voice with a loud cry, and said : "Blessed art
thou among women, and blessed is the fruit of thy
womb. And whence is this to me, that the mother 42
of my Lord should come to me? For lo, when the 43
voice of thy salutation sounded in my ears, the babe
leaped in my womb for joy. And blessed is ⁶she who 44
⁷believed; for there shall be a fulfillment of the
things which have been spoken to ⁸her by the
Lord." And Mary said,

The Gos-
pel for the
Feast of the
Visitation,
July 2.

"My soul magnifies the Lord;
And my spirit rejoiced † in God my Saviour, X 47

⁶V. thou who
didst believe.
⁷Or, believed
that there
shall be
⁸V. thee.

words, but she was anxious as to the manner of their accom-
plishment; for it is the opinion of the Fathers, and the con-
stant tradition of the Church, that she, as well as St. Joseph,
had made a vow of perpetual virginity.

* *B-hold the handmaid of the Lord.* These words express
Mary's submission to the will of her Creator, and mark the
very instant in which the Incarnation of the Son of God took
place.

† *My spirit rejoiced.* Her spirit rejoiced, at the moment of
the Incarnation, in God her Son and Redeemer, who looked
with favor upon her lowliness to raise her to the dignity of
Mother of God. At that moment he that is mighty did a great

- 48 Because he looked upon the lowliness of his
¹ handmaid :
^{1 Lit. bond-maid.}
 For behold, from henceforth all generations
 shall call me blessed.
- 49 For he that is mighty did great things to me :
 And holy is his name.
- 50 And his mercy is from generation to generation
 On those who fear him.
- 51 He has shown might with his arm ;
^{2 Or, by} He has scattered the proud ² in the imagination
 of their heart.
- 52 He has put down princes from their throne,
 And has exalted the lowly.
- ^{a I. Kings 2. 5.} 53 The hungry he has filled with good things,
 And the rich he has sent empty away.
- 54 He has received Israel his servant,
 That he might remember mercy
- 55 (As he spoke to our fathers)
 Toward Abraham and his seed for ever."
- 56 And Mary remained with her about three months,
 and returned to her house.

5. *The Birth and Circumcision of John the Baptist.*

- ^{The Gos-}
^{pel for the}
^{Nativity of}
^{St. John the}
^{Baptist,}
^{June 24.}
- ^{3 Lit. magni-}
^{fied his}
^{mercy.}
- ^{b ver. 14.}
- ^{4 That is,}
^{making signs}
^{for}
- ^{b ver. 13.}
- 57 Now Elizabeth's time for her delivery was com-
 pleted ; and she brought forth a son. And her neigh-
 bors and her kinsfolk heard that the Lord had
³ shown his great mercy toward her ; and ^b they re-
 joiced with her. And on the eighth day they came
 to circumcise the child, and they were for calling
 60 him Zachary, after the name of his father. And his
 mother answered : "Not so ; but he shall be called
 61 John." They said to her : "There is none of your
 62 kindred who is called by this name." So they made
 63 signs to his father, what he would have him called ;
 and ⁴ demanding a writing-tablet he wrote : "His
 64 name is John :" and they all wondered. And his
 mouth was opened immediately, and his tongue
 65 loosed, and he spoke, blessing God. And fear came

and marvellous thing to her in taking flesh in her virginal
 and immaculate womb. The Magnificat is recited every day
 in the Office of the Church at Vespers.

upon all their neighbors : and all these ¹ things were noised abroad over all the hill-country of Judæa : and all who heard them laid them up in their heart, 66 saying : “What then will this child be ?” for the hand of the Lord was with him. And his father 67 Zachary was filled with the Holy Ghost, and prophesied, saying :

¹ Lit. words.

“Blessed be the Lord God of Israel ; 68

For he has visited and wrought redemption for his people, ☧

And raised up a horn of salvation * for us 69

In the house of his servant David

(As he spoke by the mouth of his holy prophets 70
who have been since the world began),

Salvation from our enemies, 71

And from the hand of all that hate us ;

To show mercy to our fathers, 72

And to remember his holy covenant ;

The oath which he swore to our father Abraham, 73
that he would grant us

That we being delivered out of the hand of our 74
enemies

Should serve him without fear

In holiness and righteousness before him all our 75
days.

And thou, child, shalt be called ² the prophet of 76 ² Or, a prophet
the Most High :

For thou shalt go before the face of the Lord to
prepare his ways ;

^a To give knowledge of salvation to his people

77 ^a ver. 17,
and Luke 3.

In the remission of their sins,

3

Through the tender mercy of our God,

78 Mark 1. 14.

Whereby the Dayspring [†] from on high has
visited us,

* A horn of salvation : that is, a powerful Deliverer. The horn was an emblem of power. Christ is here designated by this figure.

† The Dayspring, or Orient: the dawning of day from heaven, under which figure the prophets had spoken of the Messiah (Is. 9. 2; 60. 1, 2, 3, 19, 20; Zach. 3. 8; 6. 12). The Benedictus is recited every day in the Office of the Church at Lauds.

- ^a Is. 9. 2. 79 "To shine upon those who sit in darkness and in the shade of death;
 To guide our feet into the way of peace."
- 80 And the child grew, and became strong in spirit, and was in the deserts till the day of his manifestation to Israel.

§ 2.—THE NATIVITY OF THE LORD.

1. *Jesus is Born in Bethlehem.*

The Gos-
pel of the
First Mass
on Christ-
mas Day,
Dec. 25.

¹ V. by Cyri-
nus the gov-
ernor.

^b Matt. 1. 25.

- 2 Now it fell out in those days, that a decree went out from Cæsar Augustus, that all the world 2 should be enrolled. This was the first enrolment 3 made ¹ when Quirinius was governor of Syria. All 4 went to enroll themselves, every one to his own 5 city; and Joseph also went up from Galilee, from the city of Nazareth, into Judæa, to the city of David, which is called Bethlehem (because he was 6 of the house and family of David), to enroll himself with Mary his espoused wife, who was with 7 child. And it came to pass, while they were there, that the days were completed for her delivery, 7 ^b and she brought forth her firstborn son, and wrapped him in swathing cloths; and she laid him in a manger, because there was no room for them in the inn.

2. *The Angels and the Shepherds.*

² V. watch-
ing.

³ Lit. feared
with a great
fear.

⁴ Or, Anoint-
ed Lord

- 8 There were shepherds in the same country, ² dwelling out in the fields, and keeping the night-watches 9 over their flock. And lo, an angel of the Lord stood by them, and the glory of the Lord shone round about them; and they ³ were sorely afraid.
- 10 And the angel said to them: "Fear not; for behold, I bring you good tidings of great joy which shall be 11 to all the people: for there is born to you to-day in the city of David a Saviour, who is ⁴ Christ the 12 Lord. And this is the sign to you: you will find a babe wrapped in swathing-bands, and lying in a 13 manger." And suddenly there was with the angel a multitude of the heavenly host praising God, and saying:

"Glory to God in the highest,

14

And on earth peace to ¹men in whom he is well pleased." *

¹G. men of good pleasure. V. men of good will.
The Gospel for the Second Mass on Christmas Day.

When the angels departed from them into heaven, 15 the shepherds said to one another: "Let us go over to Bethlehem, and see this ²thing that is come to pass, which the Lord has shown us" And they 16 came with haste, and found Mary and Joseph, and the babe lying in the manger. When they saw it, 17 they ³made known the word which had been spoken to them about this child. And all that heard mar- 18 velled at the things which were told them by the shepherds. But Mary kept all these ⁴words, pon- 19 ⁴Or, things dering them in her heart. And the shepherds re- 20 turned, glorifying and praising God for all the things which they had heard and seen, as it was told them.

The Gospel for the Second Mass on Christmas Day.
²Lit. word.

³V. knew.

3. *The Circumcision of Christ.*

^a And when eight days were completed for circumcising the child, his name was called JESUS, which was so called by the angel before he was conceived in the womb.

21

The Gospel for the Feast of the Circumcision Jan. 1, and for the Feast of the Holy Name of Jesus.

^a Luke 1. 31. Matt. 1. 21.

The Gospel for Candlemas Day, Feb. 2.

^b So G. S—V. her.

§ 3.—THE HOLY INFANCY AND THE HIDDEN LIFE.

1. *The Presentation of Christ in the Temple.*

When the days of ⁵their purification † according 22 to the law of Moses were completed, they brought him to Jerusalem, to present him to the Lord (as it 23 is written in the law of the Lord: ^b"Every male

^b Ex. 13. 2.

* *To men in whom he is well pleased.* The good pleasure, or good will, seems to be the Divine good pleasure, rather than the good will of men, or their subjective dispositions.

† *The days of their purification.* According to the Law of Moses, a mother was legally unclean for forty days after the birth of a male child, eighty days after the birth of a female child. The Mother of God needed no purification, being rather sanctified than made unclean by the birth of her Son; but it was God's will that she should obey the Law, and should give an example of humility and obedience.

- that opens the womb* shall be called holy to the Lord"), and to offer a sacrifice, according to what is said in the law of the Lord: ^a"A pair of turtle-doves, or two young pigeons." Now there was a man in Jerusalem, whose name was Simeon; and this man was just and devout, looking for the Consolation of Israel; and the Holy Spirit was upon him. It had been revealed to him by the Holy Spirit, that he should not see death, before he had seen the Lord's Christ. And he came in the Spirit into the temple; and when his parents brought in the child Jesus, that they might do according to the custom of the law in his regard, then he received him into his arms, and blessed God, and said:
- ¹ Lit. slave. 29 "Now lettest thou † thy ¹servant depart, O Lord,
According to thy word, in peace;
30 For my eyes have seen thy salvation,
31 Which thou hast prepared before the face of all peoples;
- ² Or, *the unveiling of the Gentiles*
³ Or. *contradicited*
^b John 19. 25. 32 A light for ²revelation to the Gentiles,
And the glory of thy people Israel."
- The Gos-
pel for Sun-
day in the
Octave of
Christmas.
- 33 And his father and mother were marveling‡ at
34 the things which were spoken about him. And Simeon blessed them, and said to Mary his mother: "Behold, this *child* is set for the falling and rising§ of many in Israel, and as a standard which shall be
35 ³opposed: and ^ba sword shall pierce through thy own soul, that thoughts out of many hearts || may

* *Every male that opens the womb.* Every Hebrew firstborn son was accounted holy to the Lord; because each was a type of the Firstborn of our race, the Only Begotten Son of God, the firstborn and only child of Mary.

† *Now lettest thou.* The Song of Simeon, called the Nunc Dimitis, is recited every day in the Divine Office at Compline.

‡ *Were marveling.* Their wonder was not that of persons who had expected nothing of the kind. The meaning is that they were filled with a devout admiration of these extraordinary events.

§ *Set for the falling and rising.* Christ came to raise the fallen: but he is to many, by reason of their perverseness, the occasion of fall.

|| *That thoughts out of many hearts.* These two prophecies about Christ and his Blessed Mother are correlated. As the consequence of his being the Light of the Gentiles and the

be revealed." And there was one Anna, a prophetess, the daughter of Phanuel, of the tribe of Asher (she was ¹of great age, and lived with a husband seven years from her virginity, and had been ³⁷a widow ²for eighty-four years), who used not to depart from the temple, worshipping with fastings and supplications night and day. And coming up ³⁸at that very hour she gave thanks to the Lord, and spoke of him to all who were looking for the redemption of ³Jerusalem.

¹ Lit. advanced in many days.
² Or, up to eighty-four years of age

³ So G. S.—V. Israel.

2. Nazareth.

And when they had performed all the things that ³⁹were in accordance with the law of the Lord, they returned into Galilee, to their own city Nazareth. And the child grew, and became strong, full of wisdom; and the grace of God was upon him. ¶

3. Jesus Lost and Found.

^a Now his parents used to journey every year to ⁴¹Jerusalem, at the feast of the Passover. When he ⁴²was twelve years old, they went up to Jerusalem according to the custom of the feast; and when they ⁴³had completed the days, as they were returning, the boy Jesus tarried behind in Jerusalem, and his parents knew it not; but supposing him to be in the ⁴⁴caravan, they went a day's journey, and were seeking for him among their kinsfolk and acquaintance; and not finding him they returned to Jerusalem, looking for him. And after three days they found him in ⁴⁵the temple, sitting in the midst of the doctors of the law, both hearing them, and asking them questions. All who heard him were amazed at his understanding and his answers. And when they saw him, they ⁴⁷were astonished; and his mother said to him: "Son, why have you done so to us? see, your father and I

The Gospel for Sunday in the Octave of Epiphany.

^a Ex 23. 15.
Deut. 16. 1,
16.

Glory of Israel is "the falling and rising of many," so the consequence of the sword of sorrow piercing the soul of Mary is that the thoughts of men regarding the Atonement of the Cross and her own connection with her Son shall be brought to light.

49 have sought you sorrowing." And he said to them: "How is it that you sought me? did you not know that

¹Or, in my Father's house
Lit. in the things of my Father.

50 I must be ¹about my Father's business?" And they did not understand the word which he spoke to them.

²Lit. words.

51 And he went down with them, and came to Nazareth; and he was subject to them. And his mother kept all these ²things in her heart. And Jesus advanced in wisdom* and age, and in grace with God and men. 

PART II.—CHRIST'S MINISTRY IN GALILEE.'

§ 1.—THE PREPARATION AND BEGINNING OF THE PUBLIC MINISTRY.

1. *John the Baptist.*a. *His Appearing.*

The Gos-
pel for the
Fourth Sun-
day in Ad-
vent.

^a John 1. 6, 7.

3 In the fifteenth year of the reign of Tiberius Cæsar, Pontius Pilate being governor of Judæa, and Herod being tetrarch of Galilee, and his brother Philip tetrarch of the region of Ituræa and Trachonitis, and Lysanias tetrarch of Abilene, in the high-priesthood of Annas and Caiaphas, ^athe word of the Lord came upon John the son of Zachary in the desert. And he came into all the region about the Jordan, preaching the baptism of repentance for remission of sins; as it is written in the book of the words of Isaiah the prophet:

^b"The voice of one crying in the desert,
Prepare ye the way of the Lord,

1 4

2 2

3 2

3

^bIs. 40. 3.
John 1. 23.

* *Jesus advanced in wisdom.* In the incarnate Son of God there was a threefold wisdom: The Divine wisdom, the natural human wisdom, and the supernaturally infused wisdom. The Divine wisdom of Jesus could not increase, as it was infinite; but he manifested it more and more as he advanced in years. His natural wisdom, acquired by experience, increased naturally with his age. His supernaturally infused wisdom may be said to have increased with the increase of the merits of his Sacred Humanity. We say, the increase of his merits, because, though full of grace (John 1. 14) he is said to have advanced in grace and merit before God in so far as every act of the God-Man was infinitely pleasing to his Heavenly Father, and of infinite merit. With men he advanced in grace, or favor, by the charms of his holy deportment and conversation.

3 1 Make straight his paths.
 Every valley shall be filled,
 And every mountain and hill shall be brought
 low;
 And the crooked shall be made straight,
 And the rough ways smooth;
^aAnd all flesh shall see the salvation of God.”  6 ^bIs. 52. 10.

b. His Preaching.

He said accordingly to the multitudes that went
⁷ out to be baptized by him: ^b“You offspring of vi-
 pers, who warned you to flee from the wrath to
 come? Bring forth therefore fruits worthy of repen-
⁸ tance; and do not begin to say within yourselves,
⁹ ‘We have Abraham for our father:’ for I tell you
 that God is able out of these stones to raise up
¹⁰ children to Abraham. And even now is the axe
 laid to the root of the trees. Every tree therefore
 that does not bring forth good fruit is hewn down,
 and cast into the fire.” And the multitudes asked
¹¹ him: “What then must we do?” He answered
 them: “Let him that has two coats share with him
 that has none; and let him that has food do like-
 wise. ¹²Publicans* also came to be baptized; and
 they said to him: “Master, what must we do?”
 He said to them: ¹³“Exact no more than that which
 is prescribed you.” Soldiers also asked him: “And
¹⁴we, what must we do?” He said to them: “Do
 violence to no one, and ¹⁵accuse no one wrongfully;
 and be content with your pay.”

^bMatt. 23.33.¹²Or, tax-gatherers: and so elsewhere.¹⁴Lit. *do*: the word is technical.¹⁵Or, exact nothing wrongfully.**c. His Testimony Concerning Christ.**

And as the people were in a state of expectancy, ¹⁵
 and all were reasoning in their hearts about John,
 as to whether perhaps he were the Christ, ^cJohn 16 ^dJohn 1. 26.
¹¹answered, saying to them all: “I indeed baptize you
⁷in water; but he who is mightier than I is coming,
 the latchet of whose shoes I am not worthy to un-

* *Publicans*. These collectors of Roman taxes often exacted more than their right, diverting the overplus to their private use.

loose: he shall baptize you in the Holy Ghost and 3 1
 17 in fire: whose fan is in his hand, and he will thor- 12 8
 oughly cleanse his threshing-floor, and will gather
 the wheat into his granary; but the chaff he will
 18 burn up with unquenchable fire." With many other
 exhortations also he preached the good tidings to the
 people.

2. *John is Imprisoned.*

* Matt. 14. 3. 19 * But Herod the tetrarch, being reproved by him
 Mark 6. 17. concerning Herodias, his brother's wife, and concern-
 20 ing all the evil things which Herod did, added yet
 this above all, that he shut up John in prison.

3. *The Baptism of Christ.*

The Gos-
pel for the
Feast of the
Patronage
of St..
Joseph.
John 1. 32.
Luke 9. 35.
Matt. 17. 5.
Mark 9. 6.

21 Now it came to pass, when all the people were 16
 baptized, that, Jesus also having been baptized, and 9
 22 praying, heaven was opened, and ^bthe Holy Ghost 10
 in a bodily form as a dove descended upon him,
 and a voice came out of heaven: ^c"Thou art my 17 11
 beloved Son; in thee I am well pleased."

4. *The Genealogy of Jesus.*

23 And Jesus himself, when he began *to teach*, was
 about thirty years of age, being (as was supposed) the
 son of Joseph, ~~the~~ the son of Heli,* the son of Matthat,
 24 the son of Levi, the son of Melchi, the son of Jaunai,

* *The son of Joseph, the son of Heli.* St. Luke gives the descendants of David through Nathan, while St. Matthew (ch. 1) gives them through King Solomon. There are two explanations of the difference between these two genealogies: 1. Both are genealogies of St. Joseph. St. Luke giving the legal genealogy, St. Matthew the natural line of descent. According to this view it is supposed that Jacob, the father of Joseph according to Matthew, and Heli, his father according to Luke, were brothers, or more probably half-brothers; that Heli, the elder, died without issue, and Jacob married his widow, in order to raise up children to his brother, in obedience to the Law of Moses. The children, among whom was Joseph, would be *naturally* the children of Jacob, but *legally* of Heli. Moreover, it is probable that Mary was a cousin of Joseph, and thus his genealogy is hers. This opinion seems to be supported by the liturgy of the Church, the Gospel of the Feast of the Nativity of Mary being the genealogy of St. Matthew.

4 **1** the son of Joseph, the son of Mattathiah, the son of **25** Amos, the son of Nahum, the son of Esli, the son of Naggai, the son of Mahath, the son of Mattathiah, **26** the son of Semei, the son of Joseph, the son of ¹Juda, ¹Or, *Joda* the son of ²Joanna, the son of Resa, the son of **27** ²Or, *Joanan* Zerubbabel, the son of ³Salathiel, the son of Neri, ³Heb. *Shealtiel*. the son of Melchi, the son of Addi, the son of Cosam, **28** the son of Elmadam, the son of Er, the son of ⁴Jesus, **29** ⁴Or, *Joshua* the son of Eliezer, the son of Jorim, the son of Matthat, the son of Levi, the son of Simeon, the **30** son of Judah, the son of Joseph, the son of Jonam, the son of Eliakim, the son of Melea, the son of **31** Menna, the son of Mattatha, the son of Nathan, the son of David, the son of Jesse, the son of Obed, **32** the son of Boaz, the son of Salmon, the son of Nahshon, the son of Amminadab, the son of ⁵Ram, the **33** ⁵G.V. *Aram*. son of Hesron, the son of Peres, the son of Judah, the son of Jacob, the son of Isaac, the son of Abra- **34** ham, the son of Terah, the son of Nahor, the son of **35** Sarug, the son of ⁶Reu, the son of Peleg, the son of Heber, the son of Shelah, the son of Cainan, the son **36** of Arphaxad, the son of Shem, the son of Noah, the son of Lamech, the son of Methuselah, the son of **37** Enoch, the son of Jared, the son of Mahalaleel, the son of Cainan, the son of Enos, the son of Seth, the **38** son of Adam, the son of God.

5. *The Fasting and Temptation of Christ.*

Jesus, full of the Holy Spirit, returned from **4**
13 the Jordan, and was led by the Spirit into the desert **2**
1 during forty days, and was tempted * by the devil. **2**
2 And he ate nothing in those days; and when they

2. The second explanation is that St. Luke gives the genealogy of Mary, St. Matthew that of Joseph. There seems to have been an ancient belief to this effect, as the Talmud calls Mary the daughter of Heli. Heli, or Heliakin, and Joachim are in this case the same person. According to this view, Mary was her father's heir, having no brothers, and in marrying her Joseph became the legal son of Heli. This explanation has in its favor naturalness and simplicity.

* *Was tempted.* The first temptation was to the indulgence of the natural appetite; the second, to a vain admiration of and desire for power and splendor; the third, to spiritual pride

3 were ended, he was hungry. And the devil said to him: "If thou art the Son of God, command this 3
 4 stone to become ¹bread." Jesus answered him: "It 4
 is written, ^a"Man shall not live by bread alone,
 5 ^bbut by every word of God.'" And he led him up 8
 into a high mountain, and showed him all the king-
 6 doms of the world in an instant of time; and the 9
 devil said to him: "To thee will I give all this
 3 authority, and the glory of them: ^bfor ^cit has been
 delivered to me; and I give ^dit to whomsoever I will.
 7 If then thou wilt worship before me, it shall all be
 8 thine." Jesus answered him: "It is written, ^c'Thou 10
 shalt worship the Lord thy God, and him only shalt
 9 thou serve.'" And he brought him to Jerusalem, 5
 and set him on the pinnacle of the temple, and said 6
 to him: "If thou art the Son of God, cast thyself
 10 down from hence; for it is written:

^a Ps. 90.11,12. ^d"He has commanded his angels concerning thee,
 to guard thee:"

11 and,

'In their hands they shall bear thee up,
 Lest thou dash thy foot against a stone!'''

^e Deut. 6. 16. 12 Jesus answered him: "It is said, ^e'Thou shalt not 7
 13 tempt the Lord thy God.'" And having ended 11
 every temptation, the devil departed from him ^ffor
 a time.*

§ 2.—THE MINISTRY OF JESUS IN GALILEE BEFORE THE CHOOSING OF THE TWELVE.

1. *Jesus Goes to Nazareth, and Is Rejected.*

14 And Jesus returned in the power of the Spirit into 12 14
 Galilee; and a rumor about him went forth through-

and presumption. The first was a temptation to distrust Divine Providence; the second, to make no account of it; the last, to presume upon it. These three temptations answer to the three principal passions: the first, to the lust of the flesh; the second, to the lust of the eyes; the third, to the pride of life. See also foot-note on Matt. 4. 1.

* *For a time.* From these words we may infer that Our Lord permitted the evil one to tempt him afterward, for instance, in the garden of Gethsemane; and also in the members of his Church, of whom he is the Head.

out all the surrounding country. And he taught in 15
their synagogues, glorified by all.

^a He came to Nazareth, where he had been brought 16 <sup>a Matt. 13. 54.
Mark 6. 1.
John 4. 45.</sup>
up; and, according to his custom, he entered the
synagogue on the sabbath day, and stood up to read.
A ¹ volume of Isaiah the prophet was handed to him; 17 ^{1 Or, scroll}
and when he unrolled the ¹volume, * he found the
place where it was written:

^b “The Spirit of the Lord is upon me;

² Wherefore he anointed me to preach ³ good
tidings to the poor;

He has sent me to heal the broken-hearted,

To proclaim release to the captives,

And receiving of sight to the blind,

To set at liberty those that are bruised,

To proclaim the acceptable year of the Lord.” ⁴

And he rolled up the ¹volume, gave it back to the 20

attendant, and sat down: and the eyes of all in the

synagogue were fastened on him. And he began 21

to say to them: “To-day this scripture has been

fulfilled ⁵ in your hearing.” And all were bearing 22 <sup>5 Lit. in your
ears.</sup>

him witness, and wondering at the words of grace

which proceeded from his mouth; and they said:

* “Is not this Joseph’s son?” And he said to them: 23 ^{6 John 6. 42.}

“No doubt you will repeat to me this proverb,

‘Physician, heal thyself: ⁶ whatever things we have

heard were done in Capernaum, do here also in

thy own country.’” And he said: “Truly I say to 24 <sup>6 Or, the
great things</sup>

you, no prophet is acceptable in his own country.

But I tell you of a truth, there were many widows 25

in Israel in the days of ⁷ Elias, when the heaven was

shut up three years and six months, when there came

a great famine over all the land; and to none of 26

them was Elias sent, but only to ⁸ Zarephath, in the

land of Sidon, to a woman who was a widow. And 27

there were many lepers in Israel in the time of

⁹ Elisha the prophet; and none of them was cleansed,

^b Is. 61. 1.
² Or, Because
³ Or, the
Gospel: and
so else-
where.

⁴ V. adds
and the day
of retribu-
tion.

⁵ Lit. in your
ears.

⁶ Or, the
great things

⁷ Or, Elijah:
and so else-
where.

⁸ G. Sarepta.

⁹ G. Elisæus.

* When he unrolled the volume. The Sacred Scriptures were written upon scrolls of parchment, which were rolled up on a roller; or, when long, on two rollers. The word *volume* (from Lat. *volvo*, to roll up) formerly meant such a scroll of writing.

28 but only Naaman the Syrian." And all in the synagogue were filled with rage as they heard those 4 1
 29 things; and they rose up, and thrust him out of the city, and dragged him to the brow of the hill on which their city was built, that they might throw
 30 him down headlong. But he passing through the midst of them * went his way.

3. *Jesus Chooses Capernaum as His Headquarters: He Cures a Demoniac.*

31 And he went down to Capernaum, a city of Galilee; 13 21
^a Matt. 7. 28, 32 and he was teaching them on the sabbath day; ^a and 22
 29. they were astonished at his teaching, for his word
 33 was with authority. And in the synagogue there was 23
 a man who had a spirit of an unclean devil; and he
¹ Or, *Let us alone!* 34 cried out with a loud voice: ¹ "Ah! what is between 24
 us and thee, Jesus of Nazareth? art thou come to
 destroy us? I know thee, who thou art, the Holy One
 35 of God." And Jesus rebuked him, saying: "Be 25
 silent, and come out of him." And when the devil
 had thrown him down in the midst, he came out of
 36 him, having done him no hurt. And amazement 26
 fell upon all, and they talked among themselves,
 saying: "What word is this that with authority and
 power he commands the unclean spirits, and they
 37 come out?" And a rumor about him went abroad 27
 into every place of the surrounding country. 28

4. *He Cures Peter's Mother-in-Law and Many Others.*

38 And Jesus rose up from the synagogue, and went 14 29
 into Simon's house. And Simon's mother-in-law 30
 was sick of a violent fever; and they besought him
 39 in her behalf. And standing over her, he rebuked 15 31
 the fever, and it left her; and she rose up at once,
 and ministered to them.

* *Passing through the midst of them.* He may have made himself invisible, or overawed them by the majesty of his mien, or perhaps struck them with temporary blindness. At all events, the miracle they sought they now experienced in an unexpected manner.

8 1

16 32 When the sun was setting, all those who had any ⁴⁰
 that were sick with various diseases brought them
 34 to him. And he laid his hands on every one of
 them, and cured them. And devils also were com- ⁴¹
 ing out from many, crying aloud, and saying:
 “Thou art the Son of God.” And he rebuked them,
 and would not suffer them to speak, because they
 knew that he was the Christ.

35 When it was day, he came out and went into a de- ⁴²
 serted place; and the multitudes were looking for
 37 him; and they came where he was, and tried to de-
 38 tain him, that he might not depart from them. But ⁴³
 he said to them: “I must preach the good tidings
 of the kingdom of God to the other cities also: for
 I was sent for this purpose.”

39 And he continued to preach in the synagogues of ⁴⁴
 Galilee.

5. Jesus Teaches the People out of Peter's Boat.

^a One day while the multitudes pressed upon him and listened to the word of God, he was standing by the Lake of Gennesaret; and he saw two boats lying by the lakeside; but the fishermen had gone out of them, and were washing their nets. And he got into one of the boats, which was Simon's;* and having asked him to put off a little from the land, he sat down, and taught the multitudes from the boat.

- 5 The Gos-
pel for the
Fourth
- 2 Sunday
after Pente-
cost.
- ^a Matt. 4. 18,
&c.
- 3 Mark 1. 16,
&c.

6. The Miraculous Haul of Fishes.

When he had left off speaking, he said to Simon: ⁴
 “Put out into deep water, and let down your nets
 for a haul.” Simon answered him: “Master, we ⁵

* Which was Simon's. Peter's boat has always been regarded as a type of the Catholic Church. The Lord taught from Peter's boat, as he now teaches the world from that Church of which Peter's successor is the visible head. Every action of Jesus was intended to convey some instruction. The truth here intimated is plain—that where Peter and his successors are, there is the Church of Jesus Christ, in which he lives invisibly and sacramentally, and through which he teaches mankind.

toiled all night, and took nothing: but at your word 8 1
 6 I will let down the nets." When they had done
 this, they enclosed a great multitude of fishes;* and
 7 their nets were breaking; and they beckoned to
 their partners in the other boat to come and help
 them; and they came and filled both the boats, so
 8 that they were sinking. But when Simon Peter saw
 it, he fell down at Jesus' knees, saying: "Depart
 9 from me; for I am a sinful man, O Lord." For he
 was utterly amazed, and all that were with him, at
 10 the haul of fishes which they had taken; and so were
 James and John, sons of Zebedee, who were part-
 ners with Simon. And Jesus said to Simon: "Fear
 11 not; from henceforth thou shalt ¹catch men." And
 when they had brought their boats to land, they
 left all, and followed him. ☩

¹ Lit. take
alive.

7. *The Cleansing of a Leper.*

12 Once, when he was in one of the cities, *there was* 2 40
present a man full of leprosy: and when he saw Jesus,
 he fell on his face, and entreated him, saying:
 13 "Lord, if you will, you can make me clean." And he 3 41
 stretched out his hand, and touched him, saying: "I
 will; be cleansed." And at once the leprosy de- 42
 14 parted from him. And he charged him to tell no 4 43
 one; but: "Go, show yourself to the priest, and 44
 "make an offering for your cleansing as Moses com- 45
 15 manded, as a testimony to them" But so much
 the more the report concerning him went abroad;
 and great crowds came together to hear, and to be
 16 cured of their illnesses. But he used to retire into the
 deserts, and pray.

^a Lev. 14. 4.

8. *The Cure of a Paralytic.*

17 One day he was teaching; and there were Phari-
 sees and doctors of the law sitting by, who had come
 out of every village of Galilee and Judæa and Jeru-

* *A great multitude of fishes.* These represent the great
 multitude of men who were to be gathered throughout the
 ages into the Catholic Church.

MT. MK.

9 2 salem; and the power of the Lord was *present* to heal
 2 3 them. And some men were carrying on a bed a
 man that was paralyzed; and they were endeavoring 18
 4 to bring him in and lay him before him; and not 19
 finding what way they might bring him in, on ac-
 count of the throng, they went up on the housetop,
 and let him down through the tiles with his bed into
 5 the midst of *the crowd* before Jesus. And seeing 20
 their faith he said: "Man, thy sins are forgiven
 3 6 thee." And the scribes and Pharisees began to rea- 21
 7 son, saying: "Who is this that is speaking blasphem-
 4 8 ries? who can forgive sins, but God alone?" But 22
 Jesus perceiving their thoughts said to them in
 5 9 answer: ¹"Why do you reason in your hearts? Which 23 ¹Or, *what*
 is easier: to say, 'Thy sins are forgiven thee;' or to
 6 10 say, 'Rise, and walk?'" But that you may know 24
 that the Son of man has power on earth to forgive
 11 sins," he said to the paralytic, "I say to thee, Rise,
 7 12 take up thy bed, and go to thy house." And he 25
 rose up at once before them, and took up that on
 which he was lying, and departed to his house, glori-
 8 fying God. And amazement seized upon all, and 26
 they glorified God; and they were filled with fear,
 saying: "We have seen marvelous things to-day."

9. *The Calling of St. Matthew.*

9 14 After this he went out, and saw a publican named 27
 Levi, sitting in the toll-booth; he said to him: "Fol-
 low me;" and he left all, and rose up and followed him. 28

10. *Two Complaints of the Pharisees.*

10 15 And Levi made him a great feast in his house; 29
 and there was a great company of publicans and

11 16 of others who were ²sitting at table with them. And 30 ²Lit. *reclin-*
 ing: and so elsewhere.
 the Pharisees and their scribes complained in an
 undertone to his disciples, saying: "Why do you
 eat and drink with the publicans and sinners?"

12 17 Jesus answered them: "They that are well do not 31
 13 need a physician, but they that are ill. I am not 32
 come to call the righteous but sinners to repen-
 14 18 tance." And they said to him: "Why do the dis- 33

ciples of John fast often, and make supplications; **9** **2**
 and likewise those of the Pharisees; but yours eat
34 and drink?" He said to them: "Can you make **15** **19**
 the ¹companions of the ²bridal chamber fast, while
35 the bridegroom is with them? But the days will **20**
 come; and when the bridegroom shall be taken
 away from them, then will they fast in those days."
36 And he spoke to them a parable also: "Nobody **16** **21**
 inserts a patch from a new garment into an old gar-
 ment; otherwise he tears the new one, and also the
37 patch from the new *garment* will not agree with **17** **22**
 the old. And nobody puts new wine into old wine-
 skins; otherwise the new wine will burst the skins,
 and itself will be spilled, and the skins will perish.
38 But new wine must be put into fresh wine-skins,
39 and both are preserved. And nobody having drunk
 old *wine* immediately desires new;* for he says, The
 old is better."

11. The Disciples Pluck Ears of Grain on the Sabbath.

12 **2**

³V. and
som. MSS.
read on a se-
cond first Sab-
bath.

6 Once,³ on a Sabbath, he was going through **1** **23**
 the grainfields; and his disciples plucked the ears
 of grain, and ate, rubbing them in their hands.
2 But some of the Pharisees said: "Why are you **2** **24**
 doing that which is not lawful on the sabbath day?"
3 Jesus answered them: "Have you not read even **3** **25**
 this, what David did, when he himself was hungry
4 and they that were with him; how ^ahe entered the **4** **26**
 house of God and took and ate the loaves of expo-
 sition and gave them to those who accompanied
5 him, which it is not lawful for any to eat but the
 priests only?" And he said to them: "The Son of **8** **28**
 man is Lord even of the sabbath."

* *Nobody immediately desires new.* Our Lord has just shown, in the parables of the old garment and of the wine-skins, that a compromise between his teaching and the traditions of the Pharisees is impossible (see foot-note on Matt. 9. 16, 17). He now intimates the improbability of a wholesale conversion of the Pharisees to his doctrine, inasmuch as they will prefer their old tradition to the new wine of his teaching.

¹Lit. sons.
²V. bride-
groom.

^a 1 Kings 21.
6.

12**3** 12. *The Cure of a Withered Hand on Another Sabbath.*

9 1 Once, on another sabbath also, he entered the 6
 10 synagogue and taught; and there was a man there
 2 whose right hand was withered. And the scribes and 7
 Pharisees were watching whether he would heal on
 the sabbath, that they might find something to
 3 accuse him of. But he knew their thoughts, and 8
 said to the man with the withered hand: "Rise up,
 and stand forth in the midst." He rose and stood
 4 forth; and Jesus said to them: "I ask you, whether 9
 it is lawful on the sabbath to do good, or to do
 13 5 harm? to save a life or to destroy it?" And having 10
 looked round about on them all, he said to him:
 "Stretch forth thy hand." He did so, and his hand
 14 6 was restored. But they were filled with ¹madness, 11 ¹Or, foolish-
 and conferred with one another what they might do
 to Jesus.

§ 3.—THE MINISTRY IN GALILEE AFTER THE CHOOSING OF THE TWELVE.

1. *The Choosing of the Twelve Apostles.*

13 Once, in those days, he went out into the mountain 12 ^{The Gos-}
 to pray; and he continued all night in prayer ²to ^{pel for St.}
 14 God. And when it was day, he called his disciples 13 ^{Bartholo-}
 to him; and he chose from among them twelve, ^{mew's Day,}
 16 whom moreover he named apostles: ^aSimon, whom 14 ^{Aug. 24.}
 he also named Peter, and Andrew his brother; ²Lit. of God.

17 James and John; Philip and Bartholomew; Mat- 15 ^aMatt. 10. 2,

18 thew and Thomas; James the son of Alphæus, and ^{&c.}

19 Simon who was called the Zealot; and ³Judas the 16 ³Or, Jude
 ⁴brother of James, and Judas Iscariot, who became ⁴Or, son
 a traitor.

2. *Christ's Sermon to His Disciples.*

a. *The Scene Described.*

He came down with them, and stood on a level 17
 place, with a crowd of his disciples, and ^ba great
 throng of the people from all Judæa and Jerusalem,
 and the sea coast of Tyre and Sidon, who came to 18

^bMatt. 4.25.

hear him, and to be healed of their diseases. And they that were tormented with unclean spirits were
 19 cured. And all the multitude was seeking to touch him : for power was coming forth from him and healing them all. ☩

b. *The Beatitudes and Woes.*

- 20 And he, raising his eyes to his disciples, said :
 • Matt. 5. 3. ^a“Blessed are ye poor : for yours is the kingdom of God.
- 21 “Blessed are you that hunger now : for you shall be filled.
 “Blessed are you that weep now : for you shall laugh.
- 22 “Blessed are you when men hate you, and when they separate you *from their company*, and reproach you, and ¹banish your name as evil, for the Son of
 23 man's sake. Rejoice in that day, and leap *for joy* : for lo, your reward is great in heaven : for in the same manner their fathers used to do to the prophets.
- 24 “But woe to you rich ! for you have received your consolation.
- 25 “Woe to you that are full ! for you shall hunger.
 “Woe to you that laugh now ! for you shall mourn and weep.
- 26 “Woe to you when all men speak well of you ! for in the same manner their fathers used to do to the false prophets.

c. *The Rules of True Charity.*

- Matt. 5. 44. 27 ^b“But I say to you that hear, Love your enemies,
 28 do good to those who hate you, bless those who curse
 • Matt. 5. 39. 29 you, pray for those who ²falsely accuse you. ^cAnd to him who smites thee on the *one* cheek offer the other also. And from him who takes away thy
 • Or, outer-
 garment 30 ³cloak withhold not thy ⁴coat also. Give to every one that asks of thee : and of him that takes away
 • Or, tunic
 • Matt. 7. 12. 31 thy goods ask them not again. ^dAnd as you wish that men should do to you, so do you also to them.
- Matt. 5. 46. 32 ^eAnd if you love those who love you, what thanks to you ? for even sinners love those that love them.

And if you do good to those who do good to you, 33
what thanks to you? for even sinners do the same.

^a And if you lend to those of whom you hope to receive, what thanks to you? for even sinners lend to sinners, that they may receive as much in return.

But love your enemies, and do *them* good, and lend,

¹ hoping for no return; and your reward shall be great, and you shall be sons of the Most High: for he is kind to the unthankful and evil. Be merciful,

¹ Or, never despairing

even as your Father is merciful: ^b judge not, and you shall not be judged: condemn not, and you shall

² Matt. 7. 1.

not be condemned: ² forgive, and you shall be forgiven: give, and it shall be given you; good measure,

² Or, release, and you shall be released

pressed down, shaken together, running over, shall they give into your bosom. ^c For with what measure you mete it shall be measured to you in return."

^c Matt. 7. 2.
Mark 4. 24.

d. *The Rules of True Wisdom.*

And he spoke to them a parable also: ^d "Can the blind guide the blind? will they not both fall into a

^d Matt. 15.14.

pit? ^e A disciple is not above his master; but every one ³ when he is perfected will be as his master.

^e Matt. 10.24.

^f And why dost thou look at the mote that is in thy brother's eye, and not perceive the beam that is in

³ V. will be perfect if he be as &c.

^f Matt. 7. 3.

thine own eye? Or how canst thou say to thy brother, 'Brother, let me extract the mote that is in thy eye;' when thou thyself dost not observe the

⁴ Matt. 7. 18,

and 12. 33.

beam that is in thy own eye? Hypocrite, first cast the beam out of thy own eye and then shalt thou see clearly to extract the mote that is in thy brother's

eye. ^g For there is no good tree that brings forth corrupt fruit, nor a corrupt tree that brings forth good fruit.

^g Matt. 7. 18,

For each tree is known by its own fruit. 44 For men do not gather figs from thorns, nor pluck a bunch of grapes from a bramble-bush. The good

and 12. 33.

man out of the good treasure of his heart brings forth that which is good; and the evil *man* out of the evil

treasure brings forth that which is evil: for out of the abundance of the heart his mouth speaks.

e. Conclusion.

^a Matt. 7. 21. 46 ^a “ But why do you call me, ‘ Lord, Lord,’ and do

^b Matt. 7. 24. 47 not the things that I say? ^b Every one who comes to me, and hears my words, and puts them in practice,

48 I will show you whom he is like: he is like a man building a house, who dug and went deep, and laid a foundation upon the rock: and when a flood arose, the torrent dashed against that house, and could not shake it; ¹ for it had been founded upon the rock.

49 But he that hears and does not practise, is like a man who built his house upon the earth without a foundation: against which the torrent dashed, and immediately it fell; and the ruin of that house was great”

7 And when he had ended all his words ² in 5
the hearing of the people, he entered into Capernaum.

3. Jesus Cures the Centurion's Servant.

2 Now a certain centurion's bondservant, who was

³ of great value to him, was sick and at the point of

3 death. When he heard about Jesus, he sent the 6
elders of the Jews to him, begging him to come and

4 cure his servant; and they, when they came to Jesus,
besought him earnestly, saying: “ He is worthy that

5 you should do this for him: for he loves our nation,
6 and he himself built us our synagogue.” So Jesus 7

went with them. And when he was now not far
from the house, the centurion sent friends to him,
⁴ bidding them say to him: “ Sir, do not trouble your-

self; for I am not worthy that you should enter 8

7 under my roof: for which reason I did not even
think myself worthy to come to you: but say a word,

8 and my servant shall be healed. For I too am a 9
man set under authority, having soldiers under

myself: and I say to this one, ‘ Go,’ and he goes;
and to another, ‘ Come,’ and he comes; and to my

9 bondservant, ‘ Do so and so,’ and he does it.” When 10
Jesus heard this, he marveled at him, and turned

and said to the crowd that followed him: “ I say to
you, not even in Israel have I found such great

¹ Some notable MSS
read because
it had been
well built.

² Lit. in the
ears.

³ Or, dear to
him

⁴ Lit. saying
to him.

faith." And they that were sent, returning to the 10 house, found the servant well.

4. *He Raises the Son of a Widow to Life.*

Once, soon afterward, he went to a city called 11 Nain; and his disciples went with him, and a great multitude. Now when he drew near to the gate of 12 the city, behold, a dead man was carried out, the only son of his mother, and she was a widow; and many people of the city were with her. When the 13 Lord saw her, he was moved with compassion for her, and said to her: "Weep not." And he came 14 near and touched the bier; and they who carried it stood still. And he said: "Young man, I say to thee, Rise." And he that was dead sat up, and began to 15 speak: and he gave him to his mother. And fear 16 seized upon all; and they glorified God, saying: ^a"A great prophet is risen among us;" and, "God has visited his people." ~~N~~ And this report concerning 17 him went forth throughout the whole of Judæa and all the surrounding country.

The Gospel for the
Fifteenth Sunday
after Pentecost.

^a Luke 24. 19.
John 4. 19.

5. *He Answers the Messengers of John by Miracles.*

2 The disciples of John told him of all these things. 18
3 And John calling to him two of his disciples sent 19 them to the Lord,¹ bidding them say: "Art thou he 20 that is to come, or must we look for another?" And when the men had come to him, they said: "John the Baptist has sent us to thee, saying, 'Art thou he that 21 is to come, or must we look for another?'" In that hour he cured many of diseases and plagues and evil spirits, and on many that were blind he bestowed sight. And in answer he said to them: "Go and 22 tell John the things which you have seen and heard:
5 ^bthe blind receive their sight, the lame walk, the lepers are cleansed, the deaf hear, the dead rise, the poor have good tidings preached to them. And 23 blessed is he who ² shall not be scandalized with regard to me."

¹ Lit. saying.

^b John 5. 36.

² Lit. shall not be caused to stumble in me.

6. *Christ's Testimony Concerning John.*

11

24 When the messengers of John had departed, he began to say to the multitudes concerning John: “What did you go out into the desert to behold? a reed shaken with the wind? But what did you go out to see? a man clothed in soft garments? Behold, they that are richly clothed, and live in luxury, are in kings' houses. But what did you go out to see? a prophet? Yea, I tell you, and far more than a prophet. This is he of whom it is written,

^a Mal. 3. 1. “Behold, I send my messenger before thy face,
Who shall prepare thy way before thee.”

28 For I say to you, among those born of women there is not a greater prophet than John the Baptist: yet he that is but little in the kingdom of God is greater than he.” And all the people ^b when they heard him, even the publicans, justified God, being baptized with the baptism of John. But the Pharisees and the lawyers spurned the counsel of God ^c to their own loss, not being baptized by him.

¹ Lit. against themselves.

7. *He Upbraids the Jews for their Unbelief.*

² V. *And the Lord said:* ³¹ To what, &c. ² “To what then shall I compare the men of this generation, and what are they like? They are like children that sit in the market-place, and call to one another, and say, ‘We piped to you, and you did not dance; we wailed, and you did not weep.’ ^b For John the Baptist is come neither eating bread nor drinking wine; and you say, ‘He has a devil.’ The Son of man is come eating and drinking; and you say, ‘Behold a gluttonous man, and a winebibber, a friend of publicans and sinners!’ Yet wisdom ³ is justified by — all her children.”

The Gospel
for St. Mary
Magdalene's Day,
July 22.

^c Matt. 26. 6,
&c. Mark 14.
3, &c. John
12. 2, &c.

8. *He is Anointed by the Penitent Mary.*

³⁶ ^c And one of the Pharisees asked him to eat with

* *And all the people.* This and the sentence following are commonly considered to be the words of the Evangelist, not of Our Lord.

him; and he went into the Pharisee's house, and sat down at table. And a woman who was a sinner* 37 in the city, when she knew that he was sitting at table in the Pharisee's house, brought an alabaster cruse of ointment, and standing behind at his feet, 38 weeping, she began to wet his feet with her tears, and wiped them with the hair of her head, and kissed his feet, and anointed them with the ointment. When the Pharisee who had invited him saw it, he 39 said to himself: "This man, if he were a prophet, would know who and what sort of woman this is that touches him, *namely*, that she is a sinner." Jesus said to him in answer: "Simon, I have some- 40 thing to say to you." He said: "Master, say on." "A certain¹ money-lender had two debtors: the 41¹ Or, *creditor* one owed five hundred² shillings, and the other fifty. As they had no means of paying, he forgave 42 them both. Which of them therefore loves him most?" Simon answered: "He, I suppose, to whom 43 he forgave the most." He said to him: "You have rightly judged." And turning to the woman, he 44 said to Simon: "Do you see this woman? I entered your house, you gave me no water for my feet; but she has wet my feet with her tears, and wiped them with her hair. You gave me no kiss; but she, 45 since the time³ I came in, has not ceased to kiss my³ V. *she*. feet. You did not anoint my head with oil; but 46 she has anointed my feet with ointment. Because 47 of this, I say to you, her sins, which are many, are forgiven; for she loved much. But he to whom little is forgiven loves little." And he said to her: 48^a "Thy sins are forgiven." And they who sat 49^a Matt. 9. 2. at table with him began to say to themselves: "Who is this that even forgives sins?" And he 50 said to the woman: "Thy faith hath saved thee: go in peace." 

² See marginal note on Matt. 18. 28.

* A woman who was a sinner: believed by most to have been St. Mary Magdalene—an opinion which is countenanced by the Office of the Saint's Feast in the Roman Breviary and Missal.

9. *Jesus Makes a Preaching Tour Through Galilee.*

- 8 Soon afterward he journeyed through cities and villages, preaching and bringing the good tidings of the kingdom of God; and with him the
- 2 twelve, and certain women who had been cured of evil spirits and infirmities—^a Mary who is called Magdalene, from whom seven devils had gone out,
- 3 and Joanna the wife of Chuza, Herod's steward, and Susanna, and many others—who ministered to him out of their means.

10. *The Parable of the Sower.*

**The Gospel
for Sexage-
sima Sun-
day.**

- 4 And when a great throng was gathering together, and people of every city were resorting to him, he
- 5 spoke by a parable: “The sower went out to sow his seed. And as he sowed, some *seed* fell by the wayside; and it was trodden under foot, and the birds of heaven devoured it. Other *seed* fell on the rock; and when it sprang up, it withered away, because it had
- 6 no moisture. Other *seed* fell in the midst of thorns, and the thorns sprang up with it and choked it:
- 7 while other *seed* fell into good ground, and sprang up, and brought forth fruit a hundredfold.” As he said these things, he cried: “He that has ears to hear let him hear.” **¶**

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11. *Explanation of the Parable.*

- 9 His disciples asked him what this parable meant;
- 10 and he said: “To you it is given to know the mysteries of the kingdom of God: but to the rest *it is told* in parables; that ^bthough seeing they may not
- 11 see, and though hearing may not understand. Now the parable means this: The seed is the word of God.
- 12 And those by the wayside are they who hear; then comes the devil, and takes away the word from their
- 13 heart, lest they should believe and be saved. And those on the rock are they who, when they hear, receive the word with joy; and these have no root, who believe for a while, and in time of temptation
- 14 fall away. And that which fell upon the thorns,

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12 12
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17 17
18 18

^b Is. 6. 9.

- 13** 4 these are they that have heard, and as they go
19 on their way they are choked with cares and riches
and pleasures of life, and bring no fruit to maturity.
23 20 And that in the good ground, these are they who in 15
an honest and good heart, having heard the word,
hold it fast, and bear fruit in patience. **¶**

12. *The Parable of the Lamp.*

- 21 ^a“No man having lighted a lamp covers it with a 16 ^aMatt. 5. 15.
vessel, or puts it under a bed ; but sets it on a lamp-
22 stand, that they who enter may see the light. ^bFor 17 ^bMatt. 10. 26.
nothing is hid that shall not be manifested, nor *any-*
thing secret, that shall not be made known and
come to light. Take heed therefore how you hear : 18
25 ^cfor to him that has shall be given ; and from him
that has not, even that which he ¹thinks he has shall
be taken away.”

^cLuke 19. 26.
Matt. 13. 12,
and 25. 29.

¹Or, seems
to have

12. *His Mother and His Kinsmen.*

- 46 31 And his mother and his ²brethren came to him ; 19 ²That is,
47 32 and they could not get to him for the crowd. And 20 ^{kinsmen.}
it was told him, “Your mother and your brethren
48 33 are standing outside, desiring to see you.” He an- 21
50 35 swered them : “My mother and my brethren are
these, who hear the word of God, and put it in
practice.”

14. *The Storm on the Lake.*

- 8 4 One day he got into a boat with his disciples ; and 22
18 35 he said to them : “Let us cross over to the other side
36 of the ³lake ;” and they ¹put forth. Now as they 23 ³The Lake of
sailed he fell asleep ; and a squall of wind came
down on the lake ; and they were filling with water,
25 38 and were in jeopardy. And they came to him, and 24 ⁴V. went
26 39 awoke him, saying : “Master, Master, we perish.”
And he rose up, and rebuked the wind and the
raging of the water, and they ceased, and there fell
a calm. And he said to them : “Where is your 25
27 40 faith ?” And they were afraid, and wondered, saying
to one another : “Who then is this that he commands
even the winds and the water, and they obey him ?”

15. *The Legion of Devils.*

¹Or, *Gadarenas* 26 They sailed to the country of the ¹Gerasenes, 28 1
²V. omits 27 which is opposite Galilee. And when he had got 2 2
out of the city. out upon the land, there met him a man ²out
³Or, *outer* 28 of the city, who was possessed with devils for a long 3
garment time, and wore no ³garment, nor lived in a house, 6
⁴Or, *for a* 29 but in the tombs. When he saw Jesus, he cried out, 29 7
long time and fell down before him, and said with a loud
⁵ voice: "What is between me and thee, Jesus, thou
Son of the Most High God? I pray thee, torment
29 me not." For he was commanding the unclean
spirit to come out of the man. For ⁴many times it
had seized him: and he used to be kept under guard,
and bound with chains and fetters; and he would
break the bonds, and be driven by the devil into the
30 deserts. And Jesus asked him: "What is thy
name?" And he said: "Legion;"* for many devils
31 had entered into him. And they begged him that he
would not command them to depart into the bot-
32 tomless pit. Now there was there a herd of many 30 11
swine feeding on the mountain; and they besought 31 12
him that he would give them leave to enter into
33 them. And he gave them leave. So the devils came 32 13
out from the man, and entered into the swine; and the
herd rushed down the steep into the lake, and were
34 drowned. When the swineherds saw what had 33 14
come to pass, they fled, and told it in the city and
35 in the country. And people went out to see what 34 15
had happened; and they came to Jesus, and found
the man from whom the devils had gone out, sitting,
clothed, and in his right mind, at the feet of Jesus:
36 and they were afraid. And they who had seen it
37 told them how the demoniac had been cured. And
all the people of the surrounding country of the
⁵Gerasenes implored him to depart from them: for
they were seized with great fear. So he got into a
38 boat, and returned. Now the man from whom the
devils had gone out besought him that he might be

^bOr *Gadar-*
*enes** *Legion*: see foot-note on Matt. 26. 53.

9 5 of his company; but Jesus sent him away, saying: 19 "Return to your house, and relate what great 39
20 things God has done for you." And he went away, publishing through the whole city what great things Jesus had done for him.

16. Jairus and his Daughter: the Woman with a Flux of Blood.

1 21 When Jesus returned, the multitude welcomed 40
18 22 him; for they were all waiting for him. And there 41
came a man whose name was Jairus, and he was a ruler of the synagogue: and falling down at Jesus' 23 feet, he implored him to come to his house; for he 42
had an only daughter, about twelve years old, and 24 she was dying. Now as he went the multitudes were crowding him.

20 25 And a woman having a flux of blood twelve years, 43
26 who had spent all her living upon physicians, and 27 could not be healed by any, came up from behind, 44
29 and touched the fringe of his garment: and immediately 30 her flux of blood ceased. And Jesus said: 45
31 "Who is it that touched me?" And when all denied, Peter, and they that were with him, said: "Master, the multitudes are crowding and crushing you, and do you say, 'Who touched me?'" And 46 Jesus said: "Some one did touch me: for ^aI perceived 33 that power had gone forth from me." So when the 47 woman saw that she had not escaped observation, she came trembling, and falling down before him declared in the presence of all the people for what reason she touched him, and how she was healed 22 34 immediately. And he said to her: "Daughter, thy 48
faith has ¹healed thee; go in peace."

35 While he was yet speaking, some one came from 49 the ruler of the synagogue's *house*, telling him: "Your daughter is dead; do not trouble the master." 36 But Jesus hearing it, answered him: "Fear not: 50
37 only believe, and she shall be saved." And when 51 he came to the house, he suffered no one to enter with him, but Peter, and John, and James, and the 23 38 girl's father and mother. And all were weeping and 52

^aLuke 6. 19.

¹Or, saved
thee

lamenting her; but he said: "Weep not; she is not
 53 dead, but is asleep." And they laughed at him,
 54 knowing that she was dead. But he, taking her by
 55 the hand, called, saying: "Maiden, arise." And
 her spirit returned, and she rose up immediately;
 and he ordered that something should be given her
 56 to eat. And her parents were amazed; but he
 charged them to tell nobody what had been done.

17. *Jesus Commissions and Instructs the Apostles.* 10 6

^aMark 3.15. 9 And calling the twelve together he ^agave them 1 7
 power and authority over all devils, and to cure dis- 7
 2 eases. And he sent them forth to preach the kingdom 8
 3 of God, and to heal the sick, and said to them: "Take 9 8
 nothing for your journey, neither staff, nor wallet, 10 9
 4 nor bread, nor money; neither have two coats. And 11 10
 into whatever house you enter, there remain, ¹and 12
 5 thence go forth. And as for those who receive you 14 11
 not, depart from that city, and shake off the very
 dust from your feet as a testimony against them."
 6 And they went forth, and made a tour through the 12
 villages, preaching the gospel, and healing every- 13
 where.

18. *Herod's Opinion of Christ.* 14

7 Now Herod the tetrarch heard of all that was 1 14
 being done: and he was perplexed, because it was
 8 said by some, that John had risen from the dead; 2 15
 and by some, that Elias had appeared; and by others,
 that one of the ancient prophets had risen again.
 9 But Herod said: "John I beheaded: but who is this 16
 of whom I hear such things?" And he sought to
 see him.

19. *The Multiplication of Loaves.*

^bJohn 6.1. 10 And the apostles, when they returned, related to 30
 him all the things they had done. And taking them 31
 with him, ^bhe withdrew apart into a desert place, which 13 32
 11 belongs to a city called Bethsaida. But the crowds 33
 perceived it, and followed him: and he welcomed 14 34
 them, and spoke to them of the kingdom of God, and

¹V. and do
not depart
thence.

14 **6**

15 35 healed those who had need of healing. ^aThe day 12 ^aJohn 6. 5,
began to wear away; and the twelve came and said &c.
36 to him: "Send the multitude away, that they may go into the villages and farms round about, and lodge, and find victuals: for we are here in a solitary
16 37 place" But he said to them: "Give them some- 13
17 38 thing to eat yourselves." They said: "We have no more than five loaves and two fishes; unless, forsooth, we ourselves should go and buy food for all
21 44 this people." For they were about five thousand 14
19 39 men. And he said to his disciples: "Make them 40 ¹sit down in companies, fifty each." They did so, 15 ¹Lit. recline.
41 and made them all sit down. And he took the five 16
loaves and the two fishes, and looking up to heaven
he blessed them, and broke, and gave them to the
20 42 disciples to set before the multitude. And they all 17
43 ate, and were satisfied; and there were taken up
twelve baskets of fragments that remained over to
them.

*20. Peter's Confession, and the First Prediction of
the Passion.*

16 **8**

13 27 Once, as he was praying alone, the disciples were 18
with him; and he questioned them, saying: "Who
14 28 do the multitudes say that I am?" They answered: 19
^b"John the Baptist; but others say, Elias; and ^bver. 7, 8.
others, that one of the ancient prophets is risen
15 29 again." He said to them: "But you, who do you 20
16 say that I am?" Simon Peter answering said: "The
20 30 CHRIST of God." But he, speaking sternly to them, 21
21 31 charged them to tell this to no one, and said: ^c"The 22 ^cMatt. 17. 21,
Son of man must suffer many things, and be rejected 22. ^{22.}
by the elders and chief priests and scribes, and be
put to death, and the third day rise again."

21. The Doctrine of the Cross.

24 34 And he said to all: ^d"If any man would come 23 ^dLuke 14. 27.
after me, let him deny himself, and take up his cross Matt. 10. 38.
25 35 daily, and follow me. ^eFor whoever would save his 24 ^eLuke 17. 33.
life shall lose it; and whoever shall lose his life for John 12. 25.
26 36 my sake, he shall save it. For what does it profit a 25

man to gain the whole world, and lose or forfeit his **16** **8**
 •Matt. 10. 33. **26** own self? For ^awhoever shall be ashamed of me **27** **38**
 and of my words, of him will the Son of man be
 ashamed, when he comes in his glory and *the glory*
27 of the Father and of the holy angels. But I tell **28** **39**
 you truly, there are some of those who stand here,
 who shall not taste of death, till they see the king-
 dom of God.”

22. *The Transfiguration.***17** **9**

28 About eight days after these words he took with **1** **1**
 him Peter, and James, and John, and went up into
29 the mountain to pray. And, as he prayed, the ap- **2** **2**
 pearance of his countenance was altered, and his
30 clothing *became* white and dazzling. And behold, **3** **3**
 two men were talking with him, who were Moses and
31 Elias; who appearing in glory spoke of his¹ departure,
 which he was about to accomplish at Jerusalem.
32 Now Peter and they that were with him were heavy **4** **4**
 with sleep: but ² becoming fully awake, they saw his
33 glory, and the two men who stood with him. And as they were parting from him Peter said to Jesus:
 “Master, it is good for us to be here: and let us
 make three³ huts; one for thee, and one for Moses,
 and one for Elias:” not knowing what he said.
34 While he spoke these things, a cloud came and **5** **6**
 overshadowed them; and they feared as ⁴those
35 entered into the cloud: and a voice came out of the
 cloud, saying: ^b“This is my beloved Son; hear ye
36 him.” While the voice was uttered, Jesus was **8** **7**
 found alone; and they on their part kept silence,
 and told nobody in those days any of the things
 which they had seen.

23. *The Cure of a Possessed Boy.*

37 On the following day, when they came down **14** **13**
38 from the mountain, a great crowd met them. And **16**
 a man from among the multitude cried: “Master,
 I implore you, look upon my son, for he is my only
39 child; and behold, a spirit seizes him, and he sud- **17**
 denly cries out;⁵ and it convulses him so that he

⁴That is,
Moses and
Elias

^bLuke 3. 22.
Matt. 3. 17.
Mark 1. 11.

17 9 foams, and with difficulty it departs from him,
15 bruising him sorely. And I begged your disciples **40**
16 18 to cast it out, and they could not.” Jesus an- **41**
 swered: “O unbelieving and perverse generation!
 how long shall I be with you, and bear with you?
19 Bring your son here.” As he was coming to him, **42**
 the devil dashed him down, and convulsed him
17 24 grievously. And Jesus rebuked the unclean spirit, **43**
25 and cured the boy, and gave him back to his father.
 And they were all astonished at the majesty of God. **44**

24. *The Second Prediction of the Passion.*

21 30 But while all were marveling at all the things
 he did, he said to his disciples: ¹“Let these words
 sink into your ears: for the Son of man shall be de-
31 livered up into the hands of men.” But they did **45**
 not understand this speech, and it was concealed
 from them so that they should not perceive its
 meaning; and they were afraid to ask him about
 this utterance.

¹G. Put these
words into
your ears.
V. Put these
words in your
hearts.

25. *Admonitions.*

a. *Concerning Humility.*

18 32 Now ²a consideration entered their minds, which **46** ²G. there
33 of them should be greatest. But Jesus, seeing the **47** arose a rea-
2 35 reasoning of their heart, took a little child, and set
 him by his side, and said to them: ³“Whoever re- **48** ³Matt. 10.40.
5 36 ceives this child in my name receives me; and who-
 ever receives me receives him who sent me. For he
 that is least among you all, he it is that is great.” ^{John 13. 20.}

b. *Concerning Tolerance.*

37 John answered: “Master, we saw one casting out **49**
 devils in your name; and we forbade him, because
38 he does not follow with us.” Jesus said to him: **50**
39 “Forbid him not; for he that is not against you is
 for you.”

PART III.—CHRIST'S MINISTRY IN JUDÆA AND PERÆA. 8

§ 1.—THE JOURNEY FROM GALILEE TO JERUSALEM.

1. *A Samaritan Village Refuses to Receive Jesus.*¹Lit. were being completed.²Lit. set his face.³Lit. before his face.⁴John 4. 9.⁴Lit. his face was going to &c.⁵Some notable MSS omit to end of ver. 56.^bJohn 3. 17, and 12. 47.⁶Or, souls

51 When the days ¹were wellnigh come when he should be received up, he steadfastly ²set out to go 52 to Jerusalem. And he sent messengers ³before him; and they went, and entered a village of the Samaritans, to prepare for him. ^aAnd they did not receive him, because ⁴he was going in the direction of Jerusalem. And when his disciples James and John saw this, they said: "Lord, will you have us bid fire come down from heaven, and consume them?" 55 But turning he rebuked them ⁵and said: "You know 56 not of what spirit you are: for ^bthe Son of man did not come to destroy men's ⁶lives, but to save them." And they journeyed to another village.

2. *The Qualities of a True Disciple.*

57 As they walked along the road, some one said to ¹⁹ him: "I will follow you wherever you go." Jesus ²⁰ said to him: "The foxes have burrows, and the birds of heaven have nests; but the Son of man has 59 not where to lay his head." He said to another: ²¹ "Follow me." But he said: "Lord, permit me 60 first to go and bury my father." Jesus said to him: ²² "Leave the dead to bury their own dead; but as for you, go and proclaim the kingdom of God." 61 And another said: "I will follow you, Lord; but permit me first to bid farewell to those who are at 62 my house." Jesus said to him: "No one, having put his hand to the plow, and looking back, is fit for the kingdom of God."

3. *The Commission and Instruction of the Seventy Disciples.*⁷V. & some MSS. read seventy-two.⁸Lit. before his face.The Gos-
pel for St.
Mark's
Day, April
25, and for
St. Luke's
Day, Oct.
18.

10 After these things the Lord appointed ⁷seventy others also, and sent them two and two ⁸before him into every city and place, where he himself was

11

about to come. And he said to them: ^a“ The harvest, indeed, is plenteous, but the laborers are few. Pray therefore the Lord of the harvest to send out laborers into his harvest. ^bGo: behold, I send you forth as lambs in the midst of wolves. ^cCarry neither purse, nor wallet, nor shoes: and salute no one* on the road. ^dInto whatever house you enter, first say, ‘Peace to this house!’ and if a son of peace† be there, your peace shall rest upon ¹him: but if not, it shall return to you. ^eIn the same house remain, eating and drinking such things as they have: ^ffor the laborer is worthy of his hire. Go not from house to house. And into whatever city you enter, and they receive you, eat such things as are set before you: and cure the sick that are therein, and say to them, ^g‘The kingdom of God is come near to you.’ ¶ But into whatever city you enter, and they do not receive you, go out into its streets and say, ^h‘Even the dust from your city, that cleaves to our feet, we wipe off against you: notwithstanding know this, that the kingdom of God is at hand.’ I tell you, that it shall be more tolerable on that day for Sodom, than for that city.

21

Woe to thee, Chorazin! woe to thee, Bethsaida! ¹³for if the ²mighty works had been done in Tyre and Sidon which were done in you, they would have repented long ago, sitting in sackcloth and ashes. However it shall be more tolerable for Tyre and Sidon in the judgment, than for you. And thou, ¹⁵Capernaum, shalt thou be exalted unto heaven? thou shalt be thrust down to hell. ⁱHe that hears you hears me; and he that spurns you spurns me; and he that spurns me spurns him who sent me.”

22

23

³The seventy returned with joy, saying: “Lord, even the devils are subject to us in thy name.”

2 ^aMatt. 9. 37,
38.3 ^bMatt. 10. 16.4 ^cMark 6. 8.5 ^dMatt. 10. 12.

6

¹Or, *it*7 ^eMatt. 10. 11.^fMatt. 10. 10.

8

9

^gMatt. 3. 2,
and 4. 17,
and 10. 7.10 ^hMatt. 10. 14.

11

ⁱMatt. 10. 40.

John 13. 20.

²Lit. *powers*.¹⁶ⁱMatt. 10. 40.

John 13. 20.

¹⁷³V. and
some MSS.
read *seventy-*
two

* *Salute no one.* By this Our Lord conveys the lesson that his ministers ought not to turn aside from their mission for matters of mere courtesy, worldly convenience, and human respect, all of which would be an obstacle to their work.

† *A son of peace:* one fit to receive the blessing of peace pronounced upon him.

¹Or, fallen²Or, power

18 But he said to them : “ I beheld Satan ¹ fall* as light- **11**
 19 ning from heaven. Behold, I have given you ²au-
 thority to tread upon serpents and scorpions, and
 20 over all the power of the enemy ; and nothing shall
 harm you. However, rejoice not in this, that the
 spirits are subject to you ; but rejoice that your
 names are written in heaven.”

4. Jesus Rejoices in the Holy Ghost.

21 In that same hour he rejoiced in the Holy Ghost, **25**
³Or, praise
thee
 and said : “ I ³thank thee, O Father, Lord of hea-
 ven and earth, that thou didst hide these things
 from the wise and clever, and didst reveal them to
 babes. Yea, Father, for so it was well pleasing in **26**

^aJohn 3. 35,
and 17. 2.

^bJohn 1. 18

22 thy sight. ^aAll things have been delivered to me by **27**
 my Father : ^band no one knows who the Son is, ex-
 cept the Father ; and who the Father is, except the
 Son, and he to whom the Son wills to reveal him.

The Gos-
pel for the
Twelfth
Sunday
after Pente-
cost.
⁴V. omits
privately.
⁵Matt. 13. 16,
17.

23 And turning to the disciples he said ⁴privately,
^c“ Blessed are the eyes which see the things that
 24 you see : for I tell you, that many prophets and
 kings desired to see the things which you see, and
 did not see them ; and to hear the things which you
 hear, and did not hear them.”

5. The Parable of the Good Samaritan.

25 And a lawyer stood up and put him to the test,
 saying : “ Master, what shall I do to inherit eternal
 26 life ? ” He said to him : “ What is written in the
^dDeut. 6. 5. 27 law ? how do you read it ? ” He answered : ^d“ Thou
 shalt love the Lord thy God with all thy heart, and
 with all thy soul, and with all thy strength, and
 with all thy mind ; and thy neighbor as thyself.”
 28 He said to him : “ You have answered rightly : do
 29 this, and you shall live.” But he, desiring to justify
 himself, said to Jesus : “ And who is my neighbor ? ”

* I beheld Satan fall. The Son of God beheld Satan fall from heaven when he was cast out with his evil angels by St. Michael (Apoc. 12. 7-9). Our Lord would teach his disciples to fear lest spiritual pride should cause them to fall as Satan had fallen.

Jesus replied : “ A certain man was going down from 30 Jerusalem to Jericho ; and he fell in with robbers, who both stripped him and beat him, and went away, leaving him half dead. By chance a priest was 31 going down by that road : and when he saw him, he passed by on the other side. Likewise a Levite also, 32 when he came to the place and saw him, passed by on the other side. But a certain Samaritan,* as he 33 journeyed, came where he was, and when he saw him, was moved with compassion, and came to him, 34 and bound up his wounds, pouring on them oil and wine;† and setting him on his own beast, brought him to an inn, and took care of him. The next day 35 he took out two ¹shillings, and gave them to the host, and said : ‘ Take care of him ; and whatever you spend besides, I on my return will repay you.’ Which 36 of these three, do you think, proved neighbor to him who fell in with the robbers ? ” He said : “ The 37 one who showed mercy to him.” Jesus said to him : “ Go, and do you act likewise.” 

¹ See marginal note on Matt. 18. 28.

§ 2.—JESUS IN JUDÆA AND PERÆA.

1. *Martha and Mary.*

As they went on their journey he entered a certain 38 village ; and ^a a woman, named Martha, received him into her house. She had a sister called Mary, [†] who 39 moreover sat at the Lord’s feet, and heard his word. Now Martha was distracted with much serving ; and 40 standing by him she said : “ Lord, do you not care that my sister has left me to serve alone ? bid her then help me.” But the Lord answered her : “ Martha, 41 Martha, you are anxious and troubled about many things : now one thing is necessary : and Mary has 42

The Gospel for the Assumption of the B. V. M., Aug. 15.

^a John 11. 1.

* *A certain Samaritan* : Jesus himself, called a Samaritan by the Jews (John 8. 48). He came to the succor of mankind, who had fallen under the power of Satan and his demons, as the Samaritan came to the aid of the man who had fallen in with robbers.

† *Oil and wine* were commonly used in the East for the alleviation and cure of wounds.

‡ *Mary* : probably identical with St. Mary Magdalene.

chosen the good part* which shall not be taken away 7
from her." 

2. Jesus Teaches his Disciples how to Pray : The Parable of the Importunate Friend.

11 While he was praying in a certain place, when he ceased one of his disciples said to him: "Lord, teach us to pray as John also taught his 2 disciples." And he said to them: "When you pray, say, ^a"Father, Hallowed be thy name. Thy kingdom 3 come. Give us day by day ¹our needful bread. 4 And forgive us our sins, for we ourselves forgive every one indebted to us. And lead us not into temptation."

5 And he said to them: "Which of you, having a friend, will go to him at midnight, and say to him, 6 'Friend, lend me three loaves: for a friend of mine is come to me off a journey, and I have nothing to 7 set before him;' and he will answer from within: 'Do not disturb me: the door is now shut, and my children are with me in bed; I cannot rise and give 8 you?'" ² I tell you, though he will not rise and give him because he is his friend, yet because of his importunity he will rise and give him as many as he 9 needs. And I tell you, ^b ask, and it shall be 7 given you; seek, and you shall find; knock, and it 10 shall be opened to you. For every one who asks 8 receives; and he who seeks finds; and to him who 11 knocks it shall be opened. And is there a father 9 among you who if his son asks for a loaf, will give him a stone? or if he asks for a fish, will for a fish give 12 him a serpent? or, if he asks for an egg, will give 10 him a scorpion? If you then, being evil, know how 11 to give good gifts to your children, how much more will your heavenly Father give the Holy Spirit to those who ask him?"

^a Matt. 6. 9.

¹ Or, our bread for the coming day or, our super-substantial bread

² V. adds yet if he continue knocking

^b Matt. 21.22.
Mark 11. 24.
John 15. 7.

* *The good part.* Mary is the type of the contemplative life in the Church, Martha of the active. The active life is good, but the contemplative is better, for it shall not cease with death, but shall last for eternity.

12 3. *Jesus Casts out a Devil and Rebukes the Blasphemy of the Jews.*

22 ^a He was casting out a devil, and it was dumb: **14** ^{The Gos-}
 and when the devil had gone out, the dumb man ^{pel for the}
 spoke; and the multitudes wondered. ^b But some of **15** ^{Third Sun-}
 them said: “He casts out devils by Beelzebub the ^{day in}
 prince of the devils.” Others, in order to test him, **16** ^{Lent.}
25 were seeking of him a sign from heaven. But he, **17** ^{a Matt 9. 32,}
 knowing their thoughts, said to them: “Every king- ^{&c.}
 dom divided against itself will be brought to desola- ^{b Mark 3, 22,}
 tion; and a house *divided* against a house will fall. ^{&c.}
26 Now if Satan also is divided against himself, how **18**
 shall his kingdom endure? because you say that I
27 cast out devils by Beelzebub. And if I by Beelze- **19**
 bub cast out devils, by whom do your sons cast them
28 out? therefore they shall be your judges. But if I **20**
 by the finger of God * cast out devils, then has the
29 kingdom of God overtaken you. When the strong **21**
 one, completely armed, guards his own court, his
 belongings are in peace; but if a stronger than he [†] **22**
 shall come upon him, and overcome him, he will
 take away all his armor wherein he was trusting, and
30 will divide his spoils. He who is not with me is against **23**
 me; and he who does not gather with me scatters.
43 When the unclean spirit is gone out of the man, he **24**
 walks through waterless places, seeking rest; and
44 finding none, he says, ‘I will turn back to my house
 whence I came out;’ and when he is come, he finds **25**
 it swept and adorned. Then he goes and takes with **26**
 him seven other spirits more wicked than himself,
 and they enter in and dwell there; and the last state
 of that man becomes worse than the first.”

4. Why the Mother of Jesus is Blessed.

As he said these things, a woman from among **27**
 the crowd raised her voice, and said to him:

^{The Gos-}
 pel for the
 Feast of the
 Presenta-
 tion, Nov.
 21, and for
 some other
 Feasts of
 the B. V. M.

* *The finger of God*: The Holy Spirit. In St. Matthew the phrase reads, “If I by the Spirit of God cast out devils.”

† *A stronger than he*: Jesus Christ, who came upon Satan, the strong one, and overcame him.

^aLuke 1. 28,
42, 48.

^a“Blessed is the womb that bore you, and the breasts **12**
 28 at which you sucked.” And he said: “Yes, truly;
 blessed are they * who hear the word of God, and
 keep it.” **¶**

5. *The Sign of Jonah and the Queen of the South.*

29 And when the multitudes were flocking about him, **39**
 he began to say: “This generation is a wicked gen-
 eration: it is seeking after a sign; and no sign shall
 30 be given it but the sign of Jonah. For as Jonah **40**
 became a sign to the Ninevites, so shall the Son of
 31 man also be to this generation. The queen of the **42**
¹Or, *in judgment*
 south shall rise up ¹in the judgment with the men of
 this generation, and shall condemn them; for she
 came from the ends of the earth to hear the wisdom
 of Solomon; and behold, ²a greater than Solomon is
 32 here. Men from Nineveh shall rise up ¹in the **41**
 judgment with this generation, and shall condemn it:
 for they repented at the preaching of Jonah; and
 behold, ²a greater than Jonah is here.

6. *Another Parable of the Lamp.*^bLuke 8. 16.
Matt. 5. 15.
Mark 4. 21.

^b“No man when he has lighted a lamp puts it in **6**
 a cellar, nor under a bushel, but on the lamp-stand,
 34 that they who enter may see the light. The lamp **22**
 of thy body is thy eye. When thy eye is sound, thy
 whole body also is full of light; but when it is dis- **23**
 35 eased, thy body also is full of darkness. Look to it
 therefore whether the light which is in thee [†] be not
 36 darkness. If then thy whole body be full of light,
 having no part dark, it will be entirely full of light,
³as when the lamp with its bright shining gives thee
 light.”

³V. and as
 the shining
 lamp will give
 thee light.

* *Blessed are they.* Jesus does not deny that Mary was blessed in being the instrument of the Incarnation of the Divine Word: but she was more blessed in her receiving and obeying the word of God.

† *The light which is in thee:* that is, conscience, the light which should guide our actions.

Mt.

23

7 Woes Pronounced Against the Pharisees and the Lawyers.

While he was speaking, a Pharisee asked him to ³⁷ breakfast with him: and he went in, and sat down at table. ^a And the Pharisee seeing it ¹wondered that ³⁸ he had not first bathed before the breakfast. And ³⁹ the Lord said to him: “Now you Pharisees cleanse the outside of the cup and the platter; but your interior is full of extortion and wickedness. Foolish men! ⁴⁰ did not he who made the outside make the inside also? However, give ²the contents in alms: and ⁴¹ ^bOr, what you can then all things are clean to you.”

“But woe to you Pharisees! for you tithe mint ⁴² and rue and every herb, and neglect justice and the love of God: but these you ought to have done, and not to have left the other undone. Woe ⁴³ to you Pharisees! for you love the chief seat in the synagogues, and the salutations in the market places. Woe to you! for you are like hidden tombs, ⁴⁴ of which the men that walk over them are not aware.”

One of the lawyers answered him: “Master, in ⁴⁵ saying these things you insult us as well.” But he ⁴⁶ said: “Woe to you lawyers also! for you load men with oppressive burdens, and you yourselves do not touch the burdens with one of your fingers. Woe to ⁴⁷ you! who build the tombs of the prophets, and your forefathers killed them. So you are witnesses of, and ⁴⁸ consent to, the deeds of your forefathers: for they killed them, and you build their tombs. For this ⁴⁹ reason also the wisdom of God said, ^b ‘I will send to them prophets and apostles; and some of them they will kill and persecute; that the blood of all the ⁵⁰ prophets, which was shed from the foundation of the world, may be required of this generation, from the ⁵¹ blood of Abel unto the blood of Zachariah, who perished between the altar and the ³sanctuary. Yes, ^c Lit. house. I tell you, it shall be required of this generation. Woe to you lawyers! for you took away the key of ⁵²

^a Mark 7. 3.
^b V. began to ponder and ask within himself

^b 2 Par. 36.
15, 16.

knowledge: you did not enter yourselves, and those **10**
who were entering you hindered."

¹V. & some
MSS. read
*As he was
saying these
things to
them.*
²Or, set them-
selves against
him

- 53** ¹When he had come out from there, the scribes and the Pharisees began to ²bitterly contradict him,
54 and provoke him to say more, trying to entrap him, seeking to catch something out of his mouth, that they might lodge an information against him.

8. *Various Admonitions of the Lord.*

a. *Of the Leaven of the Pharisees.*

- 12** In the meantime, when myriads of the people were gathered together, so that they trod upon one another, he began first to say to his disciples: ^a" Beware of **2** the leaven of the Pharisees, which is hypocrisy. ^bBut **26** there is nothing covered up that shall not be revealed; **3** nor hid, that shall not be known. Wherefore, what- **27** ever you have said in the dark shall be heard in the light; and what you have ³whispered in the inner chambers shall be proclaimed upon the housetops.

b. *Of Fortitude.*

- 4** "And I say to you my friends, fear not those who **28** kill the body, and after that have no more that they **5** can do. But I will warn you who you shall fear: fear him who after he has killed has power to cast **6** into hell; yes, I tell you, fear him. Are not five **29** sparrows sold for two ⁴pence? and not one of them **7** is forgotten in the sight of God. But the very hairs **30** of your head are all numbered. Fear not: you are **8** of more value than many sparrows. And I say to **31** you, ^cevery one who shall acknowledge me before **men** the Son of man will also acknowledge before **9** the angels of God: but he who shall deny me in the **32** presence of men shall be denied in the presence of the **10** angels of God. And ^devery one who speaks a word **against** the Son of man shall be forgiven: but he who **blasphemes** against the Holy Ghost shall not be for-
11 given. ^eAnd when they bring you into the syna- **19** gogues, and before the magistrates and authorities, be not anxious how or what you shall answer, or what

^aMatt. 16. 6.
Mark 8. 15.
^bLuke 8. 17.
Mark 4. 22.

³Lit. spoken
in the ear in
&c.

¹See mar-
ginal note
on Matt. 10.
29.

^cMark 8. 38.

^dMatt. 12. 32.
Mark 3. 28,
29.

^eLuke 21. 14.
Mark 13. 11.

you shall say: for the Holy Ghost will teach you in 12
that very hour what you ought to say."

c. Against Avarice: the Parable of the Rich Man.

And one from among the multitude said to him: 13
“Master, bid my brother divide the inheritance
with me.” But he said to him: “Man, who consti- 14
tuted me a judge or an arbitrator over you?” And 15
he said to them: “Take heed and keep yourselves
from all covetousness: for one’s life does not consist
in the abundance of the things which one possesses.”

And he told them a parable, saying: “The land of 16
a certain rich man bore plentifully; and he reflected 17
within himself, saying, ‘What shall I do, because I
have nowhere to store my crops?’ And he said, 18
‘This will I do: I will pull down my barns, and
build larger; and there I will store all my produce
and my goods. And I will say to my soul, “Soul, 19
thou hast plenty of goods laid up for many years;
take thy ease, eat, drink, be merry.”’ But God 20
said to him, ‘Thou fool, this night ¹they require
thy soul of thee; and as to the things which thou
hast provided, whose shall they be?’ So is he who 21
lays up wealth for himself, and is not rich toward
God.”

¹That is, the
angels.

d. Of the Cares of this World.

And he said to his disciples: “Therefore I tell 22
you, be not anxious for your life, what you shall eat,
nor for the body, what you shall put on: for the life 23
is more than the food, and the body more than the
clothing. Consider the ravens, that they neither 24
sow nor reap, that they have neither storehouse nor
barn, yet God feeds them: of how much more value
are you than the birds! And which of you by 25
anxious thought can ²add a span * to the measure
of his life? If then you are not able to do even that 26
which is least, why are you anxious for the rest?
Consider the lilies, how they grow: they toil not, 27

²Or, add a
cubit to his
stature

* Can add a span. See foot-note on Matt. 6. 27.

neither do they spin; yet I say to you, not even Solomon in all his glory was arrayed like one of these.²⁹ But if God so clothes the grass, which is to-day in the field, and to-morrow is cast into the oven,³⁰ how much more *will he clothe* you, O you of little faith!³¹ So as for you, seek not what you shall eat,³¹ or what you shall drink; and ¹ be not of unsettled mind.³⁰ For after all these things the nations of the world seek; but your Father knows that you have need of these things.³¹ However, seek the kingdom of God,² and these things shall be added to you.³² Fear not, little flock; ^a for it is your Father's good pleasure to give you the kingdom.³³ ^bSell your possessions, and give alms: make yourselves purses²⁰ which grow not old, a treasure in the heavens that does not fail, where no thief approaches, nor moth corrupts.³⁴ For where your treasure is, there will your heart be also.

e. Of Watchfulness.

The Gospel for St. Sylvester's Day, Dec. 31, and for many Feasts of Confessors.
^c Matt. 25. 1.
^d Matt. 24. 46, &c.
^e Lit. slaves.
^f Or, will come and serve them

³⁵ °“Let your loins be girded, and your lamps burning;³⁶ and be you yourselves like men waiting for their lord, when he shall return from the marriage feast; that, when he comes and knocks, they may open to him immediately.³⁷ ^dBlessed are those ^eservants, whom their lord when he comes shall find watching! I tell you indeed, that he will gird himself, and make them sit down at table, and ^fwill pass *from one to another* and serve them.³⁸ And if he shall come in the second watch, and if he shall come in the third watch, and find them so, blessed are those servants!³⁹ But know this, that if the master of the house knew at what hour the thief was coming, he would have watched, and would not have suffered his house to be broken into.⁴⁰ Be you also ready: for in an hour that you think not the Son of man will come.”⁴¹ ¶

And Peter said: “Lord, are you speaking this parable to us, or to all as well?”⁴² And the Lord said: “Who then is the faithful and wise steward, whom his lord will set over his household to give

24

them their allowance of food in due season ? Blessed 43
 is that servant, whom his lord when he comes shall
 46 find so doing. I tell you truly, that he will set him 44
 47 over all that he has. But if that servant shall say 45
 48 in his heart, ‘ My lord delays his coming ; ’ and shall
 49 begin to beat the menservants and the maidservants,
 50 and to eat and drink, and be drunken ; the lord of 46
 51 that servant will come in a day when he expects not,
 and in an hour when he knows not, and will ¹severely
 scourge him, and assign his lot with the unfaithful.
 And that servant, who knew his lord’s will, and did 47
 not make ready, nor did according to his will, shall
 be beaten severely ; but he that knew not, and did 48
 things that deserved blows, shall be beaten lightly.
 And of every one to whom much was given much
 will be required : and of him to whom they com-
 mitted much they will ask the more.

¹ Lit. cut.
him in two.

*f. Of the Divisions Caused by Christ’s Coming, and
 by the Preaching of the Truth.*

10

“ I came to cast fire upon the earth ; and how I 49
 wish it were already kindled ! ^a But I have a bap- 50 ^a Mark 10. 38.
 tism to be baptized with ; and in what straits am I
 34 until it is accomplished ! Do you think that I came 51
 to give peace on the earth ? I tell you, no : but
 division. For from henceforth there shall be five at 52
 variance in one house, three against two, and two
 35 against three They shall be at variance, father with 53
 son, and son with father ; mother with daughter, and
 daughter with mother ; mother-in-law with her daugh-
 ter-in-law, and daughter-in-law with her mother-in-
 law.”

16

g. Of the Signs of the Times.

2

He said to the multitudes also : “ When you see a 54
 cloud rising in the west, you say at once, ‘ A shower
 is coming ; ’ and so it falls out. And when you per- 55
 ceive a south wind blowing, you say, ‘ It will be
 3 scorching hot ; ’ and so it becomes. You hypocrites, 56
 you know how to interpret the appearance of the
 earth and the sky ; but how is it that you do not

57 interpret this time? And why, even from yourselves, 5
 58 do you not judge rightly? For when you go with 25
 your adversary before a magistrate, on the way take
 pains to be quit of him, lest he drag you before the
 judge; and the judge deliver you to the sheriff, and
 59 the sheriff cast you into prison. I tell you that you 26
 shall by no means come out from there, till you have
 paid the very last mite."

9. *The Necessity of Repentance.*

13 Now there arrived at that very moment some
 who told him of the Galileans, whose blood Pilate
 2 had mingled with their sacrifices. He answered
 them: "Do you think that these Galileans were
 sinners beyond all the Galileans, because they have
 3 suffered such things? I tell you, no; but, unless you
 4 repent, you shall all perish as well. Or those
 eighteen, upon whom the tower in ¹Siloam fell, and
 killed them; do you think that they were ²offenders
 5 beyond all the inhabitants of Jerusalem? I tell
 you, no; but, unless you repent, you shall all perish
 as well."

¹ V. Siloe.

² Lit. debtors.

10. *The Parable of the Barren Fig-Tree.*

6 And he related this parable: "A man had a fig-
 tree planted in his vineyard; and he came look-
 7 ing for fruit on it, and found none. So he said
 to the vinedresser: 'See, for three years I have
 come looking for fruit on this fig-tree, and have
 found none: cut it down; why does it encumber the
 8 ground?' But he answered him: 'Sir, let it alone
 this year too, until I dig about it, and manure it:
 9 and perhaps it may bear fruit after that; but if not,
 you shall cut it down.'"

11. *The Cure of an Afflicted Woman.*

10 He was teaching in one of the synagogues on the
 11 sabbath day. And there was a woman who had
 a spirit of infirmity eighteen years; and she was
 so bent that she was utterly unable to raise her-
 12 self. When Jesus saw her, he called her to him,

MT.

13

and said to her: "Woman, you are freed from your infirmity ;" and he laid his hands upon her ; and immediately she became straight, and glorified God. The ruler of the synagogue, indignant because Jesus had cured on the sabbath, addressed the congregation and said : "Six days there are in which it is right to work : in them therefore come and be healed, and not on the sabbath day." But the Lord in answer to him said : "Hypocrites, does not each one of you on the sabbath loose his ox or his ass from the stall, and lead him away to water him ? And ought not this woman, a daughter of Abraham, whom Satan had bound, lo, these eighteen years, to have been loosed from this bond on the sabbath day ?" As he said these things, all his adversaries became ashamed ; and all the assembly rejoiced at all the glorious things that were done by him.

12. *The Parables of the Mustard-seed and of the Leaven.*

31

He said therefore : ^a "What is the kingdom of God like, and to what shall I compare it ? It is like a mustard-seed, which a man took and cast into his own garden ; and it grew, and became a tree ; and the birds of heaven lodged among its branches."

32

Again he said : "To what shall I compare the kingdom of God ? It is like leaven, which a woman took and hid in three ¹ measures of meal, till it was all leavened."

^b See marginal note on Matt. 13. 33.

13. *The Narrow Gate.*

7

He journeyed on through cities and villages, teaching, and traveling onward to Jerusalem. And some one said to him : "Lord, are they who are saved few ?" He said to them, "Strive to enter by the narrow gate : for many, I tell you, will seek to enter, and will not be able. ^b When once the master of the house has risen and shut the door, and you, standing outside, begin to knock at the door, saying, 'Lord, open to us ;' and he will answer you. 'I know not whence you are : ' then you will begin

^b Matt. 25.10, &c.

13

22

23

to say, ‘We ate and drank in your company, and 8
 27 you taught in our streets;’ and he will say, ‘I tell
^a Matt. 25. 41. you, I know not whence you are; ^a depart from me,
 28 all you workers of iniquity.’ There shall be the 12
 weeping and gnashing of teeth, when you see Abra-
 ham, and Isaac, and Jacob, and all the prophets, in
 29 the kingdom of God, and yourselves cast out. And 11
 they shall come from the east and west, and the north
 and south, and shall sit down in the kingdom of
^b Matt. 19. 30. 30 God. ^b And behold, there are last who shall be first,
 and there are first who shall be last.”

14. *Jesus Answers a Threat of the Pharisees.*

31 On that very day there came to him some of the
 Pharisees, saying to him: “Go away, and depart
 from this place; for Herod desires to kill you.”
 32 He said to them: “Go and tell that fox, ‘Behold
 you, I cast out devils and perform cures to-day
 and to-morrow, ^{*}and the third day ¹my course is
 33 finished. Nevertheless, I must go on my way 23
 to-day and to-morrow and the day following: for it
 is not possible for a prophet to perish out of Jerusa-
 34 lem.’ O Jerusalem, Jerusalem, thou that killest the 37
 prophets, and stonest those that are sent to thee; how
 often would I have gathered thy children together,
 even as a bird *gathers* her own brood under her
 35 wings, and you would not! Behold, your house is 38
 left to you desolate. And I say to you, you shall 39
 not see me, until the time comes when you shall say,
^o Ps. 117. 26.
¹ Lit. *I am*
^{Luke 19. 38.} *consum-
^{Matt. 21. 9.} *mated.**

Mark 11. 9.
^{John 12. 13.}

36 ‘Blessed is he who comes in the name of the
 Lord.’”

15. *In the House of a Ruler of the Pharisees.*

a. *A Man Cured of the Dropsy.*

The Gospel
 for the
 Sixteenth
 Sunday
 after Pen-
 tecost.

14 Once, when he went into the house of one of the
 rulers of the Pharisees on a sabbath to eat bread,
 2 they were watching him. And there was before
 3 him a man who had the dropsy. Jesus said, ad-

* *To-day and to-morrow, and the third day.* By *to-day* and *to-morrow* Our Lord means his present and future labors, by *the third day* his sufferings and death.

dressing the lawyers and Pharisees : “ Is it lawful to heal on the sabbath, or not ? ” But they kept ⁴ silence : and he took him and cured him, and let him go. And he said to them : ^a “ Which of you having an ass or an ox fallen into a well, will not immediately draw him out on the sabbath day ? ” And they could not give him an answer to this. ⁶

b. *He Who Exalts Himself Shall Be Humbled.*

He also told a parable to those who were invited, ⁷ when he observed how they chose out the chief seats, saying to them : “ When you are invited by any one ⁸ to a wedding-feast, do not sit down in the chief seat, lest a more distinguished man than you be invited by him ; and he who invited you and him come and ⁹ say to you, ‘ Give place to this man ; ’ and then you begin with shame to take the lowest place. But ¹⁰ when you are invited, go sit down in the lowest place ; that when he who has invited you comes, he may say to you, ‘ Friend, go up higher.’ Then you will be distinguished in the presence of all who sit at table with you. ^b For every one who exalts himself ¹¹ shall be humbled ; and he that humbles himself <sup>b Luke 18. 14.
Matt. 23. 12.</sup> shall be exalted.” 

c. *Where Kindness and Charity Should Be Exercised.*

And he said to the one also who had invited him : ¹² “ When you provide a breakfast or a supper, do not call in your friends, nor your brothers, nor your kinsmen, nor rich neighbors ; lest they also invite you in return, and a recompence be made you. But ¹³ when you make a feast, invite the poor, the crippled, the lame, the blind : and blessed shall you be ; ¹⁴ because they have nothing with which to recompence you : for recompence shall be made you in the resurrection of the just.”

d. *The Parable of the Great Supper.*

When one of those who sat at table with him ¹⁵ heard these things, he said to him : “ Blessed shall

he be who shall eat bread in the kingdom of God." **10**

The Gospel
for Sunday
in the
Octave of
Corpus
Christi.
¹ Lit. slave

^a Matt. 22.2,
&c.

^b Matt. 21.43.

16 But he said to him: ^a "A man provided a great
17 supper, and invited many: and he sent his ¹servant
at the time of the supper to say to those who were
18 invited, 'Come, for all things are now ready' And
they all with one accord began to make excuse.
The first told him, 'I have bought a field, and I
must go out and see it: I pray you, excuse me.'
19 Another said, 'I have bought five yoke of oxen, and
I am going to try them: I pray you, excuse me.'
20 Another said, 'I have married a wife, and there-
21 fore I cannot come.' And the ¹servant came and
told his lord these things. Then the master of
the house being angry said to his ¹servant, 'Go
out quickly into the streets and lanes of the city,
and bring in here the poor and crippled and blind
22 and lame.' The ¹servant said, 'Sir, it is done
23 as you commanded, and yet there is room.' And
the master said to the ¹servant, 'Go out into the
roads and by-paths, and compel them to come in,
24 that my house may be filled. ^b For I tell you that
none of those men that were invited shall taste of
my supper.'" **X**

16. What is Expected of the Disciples of Christ.

25 Now great crowds were journeying with him:
26 and he turned and said to them: "If any one comes **37**
to me, and does not hate ^{*}his own father, and
mother, and wife, and children, and brothers and sis-
ters, yes, and even his own life, he cannot be my dis-
ciple. ^c And he that does not carry his own cross, and **38**
27 ^d come after me, cannot be my disciple. For which of
you, desiring to build a tower, does not first sit down
and calculate the cost, ^f to ascertain whether he has

^e Luke 9. 23.
Matt. 16. 24.
Mark 8. 34.

* Does not hate. Our Lord requires the sacrifice of even the dearest and strongest earthly ties, if they stand in the way of a special vocation, or of our entering on or continuing in the way of perfection.

^f Count the cost. The cost is the renouncement of all things that may hinder us from completing our supernatural edifice. If we are not ready to renounce all obstacles, it is useless to attempt to build high.

Mt.

5

enough to complete it? lest after he has laid a foundation, and is not able to finish, all the beholders begin to ridicule him, saying, ‘This man began to build, and was not able to finish.’ Or what king,^{*} going to encounter another king in war, does not first sit down and deliberate whether he is able with ten thousand to meet him who comes against him with twenty thousand? Or else, while the other is yet far off, he sends an embassy, and asks conditions of peace. So therefore, whosoever he may be of you that does not renounce all that he possesses, he cannot be my disciple. ^a Salt is good: but if even the salt has lost its flavor, with what shall it be seasoned? It is fit neither for the soil nor for the dunghill: men cast it out. He that has ears to hear, let him hear.”

13

17. Three Parables on the Mercy of God.

a. The Lost Sheep.

18

Now ^ball the publicans and sinners were drawing near to him to hear him. And both Pharisees and scribes murmured, saying: “This man is receiving sinners, and eating with them.”

12

And he told them this parable: “What man of you having a hundred sheep, and having lost one of them, does not leave the ninety-nine in the desert, and go after the one which is lost, until he finds it?

13

And when he has found it, he lays it on his shoulders, rejoicing. And when he comes home, he calls his friends and his neighbors together, saying to them, ‘Rejoice with me, for I have found my sheep which was lost.’ I say to you, that ^ceven so there shall be more joy in heaven over one sinner who repents, than over ninety-nine righteous persons, who need no repentance.

15 The Gospel for the
2 Third Sunday after Pentecost.

^b Matt. 9. 10, 11.

3
4
5
6
7
8

^c Luke 5. 32.

b. The Lost Silver-piece.

“Or what woman having ten ¹silver-pieces, if she

¹ G. V. drachma: a coin worth nearly twenty cents.

* *Or what king.* The king with ten thousand is the human soul; the king whom he goes to encounter is God; the embassy is prayer; the conditions of peace are the surrender to God of all that the man is and has.

loses one piece, does not light a lamp, and sweep the
9 house, and search carefully until she finds it? And
when she has found it, she calls her friends and
neighbors together, saying, ‘Rejoice with me, for I
10 have found the silver-piece which I had lost.’ Even
so, I say to you, there shall be joy in the presence
of the angels of God over one sinner who re-
pents.” 

c. *The Prodigal Son.*

11 And he said: “A man had two sons: * and
12 the younger of them said to his father, ‘Father,
give me the share of the estate which falls to me.’
13 And he divided the property between them. Not
many days afterward the younger son collected
everything, and traveled to a distant country; and
there he wasted his fortune in luxurious living.
14 When he had spent all, a mighty famine arose in
15 that country; and he began to be in want. And
he went and attached himself to one of the citizens
of that country, who sent him into his farm to feed
16 swine. And he longed to satisfy himself with the pods
upon which the swine were feeding; but no one gave
17 him anything. And coming to himself he said, ‘How
many hired servants of my father’s have bread enough
18 and to spare, and I perish here with hunger. I will
rise and go to my father, and will say to him, “Father,
19 I have sinned against heaven, and in your sight: I
am no longer worthy to be called your son: engage
20 me as one of your hired servants.”’ And he rose,
and came to his father. But when he was yet far
off, his father saw him, and was moved with com-
passion, and ran, and fell on his neck, and kissed

* *A man had two sons.* In this parable the father of the two sons is God; the elder son represents the Israelites, who remained in their Father’s house, that is, held to the worship of the true God; the younger son represents the Gentiles, who abandoned God for the worship of idols and demons. Or, to give an individual application, the elder son is a rather self-righteous observer of the laws of God and of the church, the younger a sinner who afterwards repents. The citizen of the far country is Satan.

him. And the son said to him, ‘Father, I have 21 sinned against heaven, and in your sight: I am no longer worthy to be called your son.’ But the father 22 said to his ¹servants, ‘Bring out quickly the best robe, and put it on him; and put a ring on his finger, and shoes on his feet: and bring the fattened 23 calf, and kill it; and let us eat, and make merry: for this my son was dead, and is alive again; he was 24 lost and is found.’ And they began to make merry.

“Now his elder son was in the field; and as he 25 returned and drew near to the house, he heard music and dancing. And he called to him one of the serv- 26 ants and inquired what these things meant. And 27 he said to him, ‘Your brother is come; and your father has killed the fattened calf, because he has received him safe and sound.’ But he was angry, 28 and would not go in: so his father came out, and entreated him. But in answer he said to his father, 29 ‘See, these many years I am serving you, and I never disobeyed a commandment of yours: yet you never gave me a kid, that I might entertain my friends: but as soon as this son of yours came, 30 who has devoured your property with harlots, you killed for him the fattened calf.’ He said to him, 31 ‘Son, you are always with me, and all that is mine is yours. But it was fitting to make merry and re- 32 joice: for this brother of yours was dead, and is alive again; and was lost, and is found.’”

18. *Parables on the Use and Abuse of Riches.*

a. *The Unjust Steward.*

He said also to the disciples: “There was a rich man who had a steward; and this steward was accused to him of wasting his goods. And he called him, and said to him, ‘What is this that I hear of you? render the account of your stewardship; for you can be steward no longer.’ The steward said to himself, ‘What shall I do, since my lord is taking the stewardship away from me? I am not strong enough to dig; to beg I am ashamed. I am resolved what to do, that, when I am put out of the stewardship,

16 The Gos-
pel for the
Eighth
Sunday
2 after Pen-
tecost.

3

4

5 they may receive me into their houses.' So calling to him separately each one of his lord's debtors, he said
 6 to the first, 'How much do you owe my lord?' He said, 'A hundred ¹jars of oil.' He said to him, 'Take your note, and sit down quickly, and write fifty.'
 7 Then said he to another, 'And you, how much do you owe?' He said, 'A hundred ²cores of wheat.' He
 8 said to him, 'Take your note, and write eighty.' And
³ his lord admired* the unjust steward because he had acted cleverly: for the children of this world are wiser ⁴for their own generation than the children
 9 of the light. And I say to you, make for yourselves friends †⁵ by means of the ⁶mammon of unrighteousness; that, ⁷when it fails they may receive you into
 10 the everlasting dwellings ✕. ⁸He that is faithful in a very little is faithful also in much: and he that is unjust in a very little, is unjust also in
 11 much. If therefore you have not been faithful with regard to the unrighteous ⁶mammon, who will commit to your trust the true *riches*? And if you have not been faithful in that which is another's, ‡ who
¹ Matt. 6. 24. 13 will give you that which is your own? ^bNo servant can serve two masters: for either he will hate the one and love the other; or else he will hold to

* *His lord admired.* He did not admire the steward's unrighteous fraud, but his cleverness.—*For their own generation.* Our Lord observes that worldly people are wiser in their own sphere of life than the servants of God are in theirs; they show ingenuity and perseverance in the affairs of this life, while the latter often fail to exert themselves with becoming zeal for the Divine glory.

† *Make for yourselves friends.* The meaning is, Give alms to the poor of the riches of this world, that at the hour of death the prayers of the poor and the merit of almsgiving may open to you the gates of heaven. Riches are called *the mammon of unrighteousness*, because they are apt to lead to injustice and sin, and even to take God's place in the love and service of men—a thing stigmatized in Holy Scripture as "a serving of idols."

‡ *That which is another's:* riches, which belong to God, and are only intrusted to us that we may use them in helping the poor, and in other good works.—*That which is your own:* the eternal reward which belongs to him who is faithful; or, the graces bestowed on the soul.

MT.

11

one and despise the other. You cannot serve God and ¹ mammon ”

¹ That is,
wealth.

13

12

5

18

32

Now the Pharisees, who were avaricious, were list- 14 ening to all these things; and they scoffed at him. And he said to them: “As for you, you justify your- 15 selves in the sight of men; but God knows your hearts: for that which is highly esteemed among men is an abomination in the sight of God. You had the law 16 and the prophets until John: from that time the gospel of the kingdom of God is being preached, and every man ² is forcing his way into it. But it is 17 easier for heaven and earth to pass away, than for one tittle of the law to ³ fail.* Every one who di- 18 vorces his wife, and marries another, is committing adultery; and he that marries her who has been di-

² Lit. uses
force upon it.

³ Lit. fall.

^a Mark 10. 11.

b. *The Rich Man and Lazarus.*

“ Now there was a rich man, who was clothed in 19 purple and fine linen, living in mirth and splendor every day. And there was a beggar named Lazarus, 20 who was laid at his gate, full of sores, and longing to 21 be fed with the crumbs that fell from the rich man’s table; ⁴ but even the dogs would come and lick his sores. And it came about that the beggar died, and 22 was carried away by the angels into Abraham’s bosom: and the rich man also died, and ⁵ was buried. And in hell he raised his eyes, being in torments, 23 and saw Abraham afar off, and Lazarus in his bosom. And shrieking out he said: ‘Father Abraham, have 24 mercy on me, and send Lazarus, that he may dip the tip of his finger in water and cool my tongue; ^b for I am in anguish in this flame.’ But Abra- 25 ham said: ^c ‘Son, remember that you received your good things in your lifetime, and likewise Lazarus the evil things: but now here he is comforted, and

⁴ V. adds
and no one
gave to him.

⁵ V. was
buried in hell.
And he raised
&c.

^b Mark 9. 42,
&c.
^c Luke 6. 24.

* *Than for one tittle of the law to fail:* When the kingdom of Christ was preached, the Old Law was brought to perfection in the New Law of the Gospel; in particular with regard to the marriage-law. A *tittle* is the point or apex of a Hebrew letter.

¹Or, *In all these things*²That is, boundless space.

26 you are in anguish. ¹Beside all this, between us **18**
 and you there lies a huge ²chasm, so that they who
 would pass from here to you cannot do so, nor can
 27 any cross over to us from where you are.' And
 he said, 'I implore you then, father, that you
 would send him to my father's house; for I have
 28 five brothers; that he may testify to them, lest they
 29 also come into this place of torment.' But Abraham
 said to him: 'They have Moses and the prophets;
 30 let them listen to them.' 'No, father Abraham,' said
 he, 'but if some one would go to them from the dead,
 31 they would repent.' He said to him, 'If they will not
 listen to Moses and the prophets, ³neither will they
 be persuaded, even if one should rise from the dead.'"

^{*}John 12. 10,
11.19. *Four Admonitions of Christ to the Disciples.*a. *Of Avoiding Scandal.*

17 And he said to his disciples: "It is impossible but **7**
 that ³scandals should come; but woe to him through
 2 whom they come! ^bIt were better for him if a mill- **6**
 stone were hung about his neck, and he were cast
 into the sea, than that he should cause one of these
 little ones ⁴to sin.

^aLit. stumbling-blocks: i.e. occasions of sin.^bMark 9. 41.^cLit. to stumble.b. *Of Forgiveness of Injuries.*

3 "Take heed to yourselves: if your brother sins,^d **15**
4 rebuke him; and if he repents, forgive him. And
 if he sins against you seven times in the day, and
 seven times returns to you, saying, 'I repent,' you
 shall forgive him."

^dV and some MSS. add against thee.c. *Of the Efficacy of Faith.*

5 The apostles said to the Lord: "Increase our
^eMatt. 17.19. **6** faith." ^fAnd the Lord said: "If you had faith as
 a mustard-seed, you might say to this ^gsycamore-tree, 'Be uprooted and planted in the sea;' and
 it would obey you.

^eThe fig-mulberry.d. *In Serving God We Merely Do Our Duty.*

7 "But who is there of you, having a bondservant plowing or tending sheep, would say to him, on

his return from the field, ‘Come at once and sit down at table;’ and would not rather say to him, ‘Make ready my supper, and gird yourself, and wait on me while I eat and drink; and afterward you shall eat and drink?’ Does he thank the ¹servant ⁹¹Lit. slave. for doing the things which were commanded? Even so you also, when you have done everything ¹⁰that is commanded you, say, ‘We are unprofitable ²servants; we have done that which it was our duty ²Lit. slaves. to do.’”

§ 3.—THE FINAL JOURNEY TO JERUSALEM.

1. *Ten Lepers are Cleansed.*

On his journey to Jerusalem* he passed ³through the midst of Samaria and Galilee. And as he entered a certain village there met him ten men that were lepers, who, standing at a distance, shouted with loud voices: “Jesus, Master, have mercy on us.” When he saw them, he said to them: ^a“Go and show yourselves to the priests;” and as they went they were cleansed. And one of them, when he saw that he was healed, turned back, glorifying God with a loud voice, and fell upon his face at his feet, giving him thanks: and he was a Samaritan. And Jesus answered: “Were not the ten cleansed? and where are the nine? Were there none found who returned to give glory to God but this alien?” And he said to him: “Arise, and go thy way: thy faith has ⁴healed thee.” 

The Gospel for the Thirteenth Sunday after Pentecost.
³Or, between

^aLuke 5.14.
Matt. 8.4.
Mark 1.44.

⁴Or, saved thee

2. *Of the Coming of the Kingdom of Christ.*

Being asked by the Pharisees: “When is the kingdom of God coming?” he answered them: “The kingdom of God is not coming in a manner to

* *On his journey to Jerusalem:* probably starting from Ephrem (John 11. 54) which lay about sixteen miles northeast of Jerusalem, and going by a roundabout way northward through Samaria, then across the Jordan, and southward through Peræa, and finally westward across the Jordan to Jericho, Bethany and Jerusalem; Our Lord thus making of his last journey a missionary tour.

21 attract observation: nor will they say, ‘Lo, it is here!’ or, ‘Lo, it is there!’ for behold, the kingdom of God is ¹in your midst.”*

¹Or, *within you*

22 And he said to the disciples: “The days will come, when you will desire to see one of the days of the

^aLuke 21. 8.
Mark 13. 21.

23 Son of man, and you shall not see it. ^aAnd they will say to you, ‘Lo, he is here!’ or, ‘Lo, he is there!’

24 do not go away, nor follow *them*: for as the lightning, when it flashes out of the *one region* under heaven, shines unto the *opposite region* under heaven;

25 so will the Son of man be in his day. But first he must suffer many things, and be rejected by this

26 generation. And as it came to pass in the days of Noah, so shall it be also in the days of the Son of

27 man. They ate, they drank, they married, they were given in marriage, until the day that Noah entered the ark, and the flood came, and destroyed

28 them all. Likewise as it came to pass in the days of Lot; they ate, they drank, they bought,

29 they sold, they planted, they built; but in the day that Lot went out from Sodom it rained fire and brimstone from the sky, and destroyed them

30 all: after the same manner shall it be in the day

^bMark 13.15. 31 that the Son of man is revealed. ^bIn that day, let

him that shall be on the housetop, and his goods in the house, not go down to take them away; and let

32 him that is in the field likewise not return back. Re-

^cLuke 9. 24.
Matt. 10. 39,
and 16. 25.

33 member Lot’s wife. ^cWhoever shall seek to save his life shall lose it; and whoever shall lose it shall

^dJohn 12. 25. 34 save it alive. I tell you, in that night there will be two men on one couch;† the one shall be taken,

* *In your midst.* The Messiah, the Head of the Kingdom of God, is already come, and is in your midst. This interpretation seems the most probable, for Our Lord continues, in the following verse, to speak of this external kingdom, and then goes on to tell of his second coming, which will, unlike the first, be with outward glory and splendor. The phrase may also be translated, *within you*: then it would refer to sanctifying grace in the soul.

† *On one couch.* Two, three, or four used to recline upon one couch at meals. See foot-note on Matt. 9. 10.

and the other shall be left. Two women will be ³⁵¹V. and a few Gr. grinding together; the one shall be taken, and the other shall be left.”¹

They answered him: “Where, Lord?” He said ³⁶³⁷ to them: “Where the body is,* there will the eagles also be gathered together.”

*copies add
Two men
will be in the
field; the one
shall be taken,
and the other
left.*

3. Two Parables on Prayer.

a. The Judge and the Widow, Inculcating Perseverance.

And he spoke to them a parable, to the end that ¹⁸^aLuke 11. 5.
^{&c.} they ^aought always to pray, and not be ²faint-hearted, saying: “There was in a certain city a ²judge, who neither feared God, nor regarded man. And there was a widow in that city, and she kept ³coming to him, saying, ‘Give me judgment against my adversary.’ He would not for a while: but afterward he said to himself, ‘Though I neither fear God, nor regard man, yet because this widow is ⁴troublesome to me, I will give judgment in her favor, lest she ³wear me out by her continual coming.’” ⁵And the Lord said: “Hear what the unjust judge says. And will not God give judgment in favor of his elect, who cry to him day and night, though he is longsuffering in their regard? I tell you, that he ⁶⁷⁸will give them judgment speedily. † However when

³Lit beat me black and blue.

* Where the body is. 1. Wherever on the last day there shall be men, there shall be the angels of God (the eagles), separating the wicked from among the good. 2. Wherever the Son of God shall appear at his second coming, in his glorified body, there will the just souls (the eagles) gather around him. 3. When the Jews, suffering the punishment of their crimes, shall be dying of famine and internecine warfare in Jerusalem, then the eagles, that is, the Roman standards, shall be gathered together, surrounding the Holy City, as vultures surround a corpse.

† He will give them judgment speedily. 1. At the second coming of Christ there will be no delay in the meting out of Divine justice, as is too often the case with human justice; but all wrongs will be speedily righted: or, 2. his second coming, though seemingly long delayed, will be speedy as compared with eternity.—Will he find the faith on the earth? At the second coming faith will have failed in many; the number of Christ’s devoted adherents will be small, and lively and ardent faith will be rare.

the Son of man comes, will he find the faith on the **19** **10**
earth?"

**b. The Pharisee and the Publican, Inculcating
Humility.**

The Gos-
pel for the
Tenth Sun-
day after
Pentecost.
¹Lit. the rest.

9 He spoke this parable also to some who trusted in themselves as righteous, and set ¹all others at nought: "Two men went up into the temple to pray; the one a Pharisee, and the other a publican.
10 The Pharisee stood and prayed thus with himself: 'O God, I thank thee that I am not as the rest of men, extortioners, unjust, adulterers, or even as this
11 publican. I fast twice in the week; I give tithes
12 of all that I gain.' But the publican, standing afar off, would not even raise his eyes to heaven, but smote his breast, saying, 'O God, be merciful to me
13 the sinner!' I tell you, this man went down to his house justified rather than the other: ^afor every one that exalts himself shall be humbled; and he that humbles himself shall be exalted." **¶**

^aLuke 14. 11.
Matt. 23, 12.

4. Christ Blesses Little Children.

15 They brought to him their babes also, that he ¹³ ¹³
should touch them: but when the disciples saw it,
16 they rebuked them. But Jesus called them to him, and ¹⁴ ¹⁴
said: "Suffer the little children to come to me, and
forbid them not; for to such belongs the kingdom of
17 God. Truly I say to you, whoever will not receive
the kingdom of God as a little child shall in no wise
enter therein."

5. The Rich Young Man.

18 And a certain ruler asked him: "Good Master, ¹⁶ ¹⁷
19 what shall I do to inherit eternal life?" Jesus said ¹⁷ ¹⁸
to him: "Why do you call me good? No one is good
20 but one, *namely*, God. You know the command- ¹⁸ ¹⁹
ments: ^bDo not commit adultery, Do not kill, Do
not steal, Do not bear false witness, Honor thy father ¹⁹
21 and mother." He said: "All these I have observed ²⁰ ²⁰
22 from my youth." When Jesus heard it he said to ²¹ ²¹
him: "One thing you lack yet: ^csell all that you
have, and distribute to the poor, and you shall have

^bEx. 20. 13,
&c.

^cLuke 12. 33.

1910

22 22 treasure in heaven ; and come, follow me." But 23
when he heard this, he became very sorrowful : for
23 23 he was exceedingly rich. Jesus seeing him become 24
very sorrowful said : "How hard it will be * for
those who have riches to enter into the kingdom of
24 25 God ! For it is easier for a camel to pass through 25
a needle's eye, than for a rich man to enter into the
25 26 kingdom of God." And they who heard it said : 26
26 27 "Then who can be saved ?" But he said : "The 27
things which are impossible with men are possible with
27 28 God." And Peter said : "We, now, have left our ¹own, 28
28 29 and followed thee." He said to them : "Truly I say ¹V. and
29 to you, there is no one who has left house, or parents,
or brothers, or wife, or children, for the kingdom of
30 God's sake, who shall not receive many times more 30
in this time, and in the world to come, life everlasting."

20

6. The Third Prediction of the Passion.

17 32 And he brought the twelve to his side, and said to 31
18 33 them : " Behold, we are going up to Jerusalem, and
19 all the things which are written through the prophets
concerning the Son of man shall be accomplished. For 32
he shall be delivered up to the Gentiles, and shall be
mocked, and ² shamefully treated, and spit upon ; ² v. scourged.
34 and having scourged him, they will put him to 33
death ; and the third day he shall rise again." And 34
they understood none of these things ; and *the meaning* of this utterance was hidden from them, and they
did not comprehend what was said.

7. The Blind Man of Jericho.

29 46 As he drew near to Jericho, a blind man sat by 35 The Gos-
30 the wayside begging. And hearing a crowd going 36 pel for
47 past, he inquired what this meant. They told 37 Quinqua-
him: "Jesus of Nazareth is passing by." And he 38 gesima
Sunday.

* *How hard it will be.* It is a counsel of perfection, not a command, to give all to the poor, and to take Christ for our only treasure: but the case of this young man was an instance of vocation to perfection; and while it is not easy for the rich in general to enter into the kingdom of heaven, it was especially difficult for him, since the way marked out for him by Our Lord was the way of evangelical poverty and perfection.

cried aloud: “Jesus, Son of David, have mercy on **20** **10**
39 me.” And they who went before sternly bade him **31** **48**
 hold his peace: but he cried out all the more: “Son
40 of David, have mercy on me.” Jesus stood still, and **32** **49**
 commanded him to be brought to him; and when
41 he had come near, he asked him: “What would you
 have me do for you?” He said: “Lord, that I may **33**
42 receive my sight.” And Jesus said to him: “Receive
43 thy sight: thy faith has ¹healed thee.” Immediately **34**
 he received his sight and followed him, glorifying
 God. And all the people, when they saw it, gave
 praise to God. ♫

¹Or, saved
thee

The Gos-
pel for the
Dedication
of a Church.

²V. and
some MSS.
add: and
saw him,

^aLuke 5. 30.
Matt. 9. 11.

^bMatt. 18.
11.

19 And he entered Jericho, and was passing through.
2 And there was a man named Zacchæus; and he was
3 a chief of publicans, and was rich. He was en-
 deavoring to see what sort of a person Jesus was;
 and he could not for the crowd, because he was small
4 of stature. So he ran on before, and climbed up into
 a sycamore tree to see him: for he was to pass that
5 way. When Jesus came to the spot, he looked up,²
 and said to him: “Zacchæus, make haste and come
6 down; for to-day I must stay at your house.” He
 made haste and came down, and received him joy-
7 fully. When they saw it, they all murmured, saying:
^a“He has gone in to lodge with a man who is a sinner.”
8 And Zacchæus stood and said to the Lord: “See,
 Lord, the half of my goods I give to the poor; and
 if I have exacted anything wrongfully of any
9 one, I restore it fourfold.” Jesus said to him:
 “To-day salvation is come to this family, since he
10 also is a son of Abraham. ^bFor the Son of man
 came to seek and to save that which was lost.” ♫

9. *The Parable of the Ten Gold-pieces.*

11 As they listened to these things, he went on to **25**
 relate a parable, because he was near Jerusalem, and
 they supposed that the kingdom of God was imme-
 diately to appear.
12 So he said: “A nobleman went into a distant **14**

Mt.

25

country to receive for himself a kingdom, and to return. And calling ten¹ servants of his, he gave them ten² gold-pieces, and said to them: ‘Trade with these till I come.’^a But his countrymen hated him, and they sent an embassy after him,³ with the message: ‘We will not have this man reign over us.’

19

And when he had returned, having received the kingdom, he bade those¹ servants, to whom he had given the money, to be called, that he might know what each man had gained by trading. The first came before him, and said, ‘Lord, your gold-piece has gained ten gold-pieces.’ He said to him, ‘Well done, good⁴ servant! ^bbecause you were faithful in a very little, have the governorship of ten cities.’

22

The second came and said, ‘Lord, your gold-piece has made five gold-pieces.’ To this one also he said, ‘Be you governor over five cities.’ And another came and said, ‘Lord, see, here is your gold-piece, which I kept laid up in a napkin: for I feared you, because you are an austere man: you take up what you did not lay down, and reap what you did not sow.’ He said to him,

27

^c‘Out of your own mouth I will judge you, you wicked⁴ servant. You knew that I am an austere man, taking up what I did not lay down, and reaping what I did not sow: why then did you not put my money into the bank, and I, at my coming, should have exacted it with interest?’ And he said to those who stood by, ‘Take the gold-piece away from him, and give it to him that has the ten pieces.’ They said to him, ‘Lord, he has ten pieces.’

29

‘I tell you,’^d that to every one who has shall be given;^e but from him that has not even that which he has shall be taken away. However, as for these enemies of mine, who would not have me reign over them, bring them here, and execute them before me.’”

When he had said these things, he led the way, going up to Jerusalem.

¹ Lit. slaves.² G. *mna*: a coin worth about \$20.^a John 1. 11.³ Lit. saying.⁴ Lit. slave.
^b Luke 16. 10.^c Matt. 12. 37.^d Luke 8. 18.
Matt. 13. 12.
Mark 4. 25.^e V. adds
and he shall
have abund-
ance.

PART IV.—CHRIST SUFFERING AND TRIUMPH-
ANT.

§ 1.—THE PREPARATION FOR THE PASSION.

1. *The Triumph on Palm Sunday.*

29 When he drew near to Bethphage and Bethany, at 1 1
 the mountain that is called the Mount of Olives, he
 30 sent two of his disciples, saying: "Go into the village 2 2
 that lies opposite, and as you enter it you will find a
 colt tied, on which no man ever sat: loose him, and
 31 bring him. And if any one ask you, 'Why do you 3 3
 loose him?' thus shall you say: 'The Lord has
 32 need of him.'" The messengers went away, and 6 4
 1 V. found the 33 ¹found it as he had told them. As they were loos- 5
 colt standing. ing the colt, his owner said to them: "Why are you
 34 loosing the colt?" They said: "The Lord has need 6
 •John 12. 14. 35 of him." ²And they brought him to Jesus; and 7 7
 they cast their garments upon the colt, and set 8 8
 36 Jesus thereon. And as he went, they were spread-
 37 ing their garments in the way. And when he was 9 9
 now approaching *the city*, at the descent of the
 Mount of Olives, the whole concourse of the disci-
 ples began to rejoice and praise God in loud acclaim
 2 Lit. powers. for all the ²mighty works which they had seen, 10
 38 saying: "Blessed is the King who comes in the name
 of the Lord: peace in heaven, and glory in the
 39 highest!" And some of the Pharisees from among
 the multitude said to him: "Master, rebuke your
 40 disciples." He answered them: "I tell you that,
 if these hold their peace, the stones will cry out."

2. *Jesus Weeps Over Jerusalem.*

The Gos-
pel for the
Ninth Sun-
day after
Pentecost.

³ G. palisade.

^b Luke 21. 6.
Matt. 24. 2.
Mark 13. 2.

41 When he drew near and saw the city, he wept
 42 over it, saying: "If thou hadst known, even thou,
 in this day, the things which make for peace! but
 43 now they are hid from thy eyes. For the days will
 come upon thee, when thy enemies will cast an
³embankment about thee, and enclose thee around,
 44 and hem thee in on every side, and will dash thee to
 the ground, and thy children within thee; ^band they
 will not leave in thee one stone upon another; be-

21 **11** cause thou knewest not the time of thy visitation.”

3. *He Cast Out the Buyers and Sellers.*

12 **15** And he went into the temple, and began to cast out **45**
13 **17** those who were selling and buying therein; saying **46**
 to them: “It is written,^a ‘My house shall be a house
 of prayer: but ^byou have made it a den of robbers.’”

^aIs. 56. 7.

^bJer. 7. 11.

18 And he was teaching daily in the temple. **47** But
 the chief priests and the scribes, and the chief men
 of the people were seeking to destroy him; and they **48**
 could not find what to do to him; for the people all
 hung upon him listening.

4. *Christ Confounding his Adversaries.*

a. *The Source of his Authority.*

23 **27** One day, as he was teaching the people in the **20**
 temple, and preaching the gospel, there came upon
 him the chief priests and the scribes with the elders,
28 and said to him: “Tell us: By what authority are **2**
 you doing these things? or who is it that gave you
24 **29** this authority?” Jesus answered them: “I too will
25 **30** ask you a question; and tell me: The baptism of **4**
31 John—was it from heaven, or from men?” And **5**
26 they reasoned with themselves: “If we say, ‘From
 heaven;’ he will say, ‘Why then did you not
32 believe him?’ But if we say, ‘From men;’ all **6**
 the people will stone us: for they are persuaded
27 **33** that John was a prophet.” So they answered, that **7**
 they knew not whence it was. Jesus said to them: **8**
 “Neither do I tell you by what authority I do these
 things.”

12 b. *The Parable of the Husbandmen.*

33 **1** And he began to tell this parable to the people: **9**
 “A man planted a vineyard, and let it out to hus-
 bandmen, and went into another country for a
34 **2** long time. At the season he sent a ¹servant to the **10** ¹Lit. slave.
 husbandmen, that they should give him some of the
35 **3** fruit of the vineyard; but the husbandmen beat him,
36 **4** and sent him away empty-handed. He sent still **11**

another servant; but they beat him also, handled him **21** **12**
12 shamefully, and sent him away empty-handed. He **5**
 sent yet a third; and him also they wounded, and
13 cast him out. And the lord of the vineyard said, **37** **6**
 ‘What shall I do? I will send my beloved son: it
14 may be¹ they will reverence him.’ But when the **38** **7**
 husbandmen saw him, they reasoned with them-
 selves, ‘This is the heir: let us kill him, that the
15 inheritance may be ours.’ So they cast him out of **39** **8**
 the vineyard, and killed him. What therefore will **40** **9**
16 the lord of the vineyard do to them? He will come **41**
 and destroy these husbandmen, and will give the
 vineyard to others.” And when they heard it, they
17 said: ²“God forbid!” But he gazing upon them **42** **10**
 said: “What then is this that is written—
 * ‘The stone which the builders rejected,
 The same was made the corner-stone?’

18 Every one who falls on that stone shall be dashed in **44**
 pieces; but on whomsoever it shall fall, it will scat-
 ter him as dust.”

c. *Tribute to Cæsar.*

19 And the chief priests and scribes were on the **45** **12**
 watch to lay hands on him that very hour, yet they **46**
 feared the people: for they perceived that he spoke **22**
20 this parable against them. And they watched him, **15** **13**
 and sent spies, who feigned themselves to be right-
 eous, that they might seize upon his talk, so as to
 deliver him up to the magistracy and to the authority
21 of the governor. And they questioned him, saying: **16** **14**
 “Master, we know that you say and teach rightly,
 and have no respect of persons, but of a truth teach
22 the way of God. Is it lawful for us to give tribute **17**
23 to Cæsar, or not?” But he, perceiving their crafti- **18** **15**
 ness, said to them: “Why do you tempt me? **19**
24 Show me a ³denarius. Whose image and inscrip- **20** **16**
25 tion does it bear?” They said: “Cæsar’s.” He **21**
 said to them: “Render then to Cæsar the things
 that are Cæsar’s, and to God the things that are
26 God’s.” And they could not take hold of his speech

³See margin-
al note on
Matt. 18. 28.

22 **12** before the people : and they marveled at his answer,
22 and held their peace.

d. The Sadducees and the Resurrection.

23 **18** And there came to him some of the Sadducees, **27**
 they who deny that there is any resurrection ; and
24 **19** they put a question to him, saying : “Master, **28**
 Moses wrote to us, that ^aif a man’s brother die,
 having a wife, and he be childless, his brother should
25 **20** take the wife, and raise up issue to his brother. So **29**
 there were seven brothers : and the first took a wife,
26 **21** and died childless. And the second took the woman, **30**
22 and he died childless. And the third took her ; and **31**
 likewise the seven also left no children, and died.
27 Afterward the woman also died. In the resurrec- **32**
28 **23** tion therefore whose wife shall she be of them ? for **33**
29 **24** the seven had her for a wife ? ” Jesus said to them : **34**
 “The children of this world marry and are given in
30 **25** marriage : but they who are accounted worthy to **35**
 attain to that world, and the resurrection from the
 dead, neither marry nor are given in marriage : for **36**
 they cannot die any more ; for they are equal to the
 angels, and are sons of God, being sons of the resur-
31 **26** rection. But that the dead rise again, even Moses **37**
32 showed *in the passage* concerning the Bush, when he
 calls the Lord ^bthe God of Abraham, and the God
27 of Isaac, and the God of Jacob. Now he is not the **38**
 God of the dead, but of the living : for all live to
 him.” And some of the scribes answered : “Master, **39**
 you have well said.” And they dared not ask him **40**
 any further question.

^a Deut. 25. 5.

^b Ex. 3. 6.

e. Christ the Son of David.

42 **35** And he said to them : “How is it they say that **41**
43 **36** the Christ is the son of David ? for David himself **42**
 says in the book of Psalms :

44 “‘The Lord said to my Lord,
 Sit thou on my right hand,
 Till I make thy enemies thy footstool ? ’ **43**
45 **37** David therefore calls him Lord, and how is he his **44**
 son ? ”

^c Ps. 109. 1.

f. *A Warning Against the Scribes.*

23 12

- ^a Luke 11.43. 45 And in the hearing of all the people he said to his
 46 disciples: “ Beware of the scribes, who desire to 38
 walk in long robes, and ^alove salutations in the 7 39
 market-places, and chief seats in the synagogues, 6
 47 and chief places at feasts; who devour widows’ 14 40
 houses, and for a pretext make long prayers. These
 shall receive heavier judgment ”

5. *The Widow’s Mite.*

- 21 And he looked up, and saw those who, being rich, 41
 2 were casting their gifts into the treasury. And he 42
 3 saw a poor widow casting therein two mites. And he 43
 said: “ I tell you truly, this poor widow cast in more
 4 than they all: for all these out of their superfluity 44
 cast into the gifts of God: but she out of her want
 cast in all the living that she had.”

6. *Christ’s Prophecy of the Destruction of Jerusalem and of the End of the World* 24 13a. *The Destruction of the Temple and the Coming of False Prophets.*

- ^b Luke 19.44. 5 And as some were saying of the temple that it was 1 1
 adorned with beautiful stones and offerings, he said: 2 2
 6 “ As for these things which you behold, ^bthe days
 will come in which there shall not be left here one
 stone upon another, that shall not be thrown down.”
 7 They asked him: “ Master, when, then, shall these 3 3
 things be? and what *will be* the sign when these 4
 8 things are about to come to pass? ” And he said: 4 5
 “ See that you be not led astray: for many will come 5 6
 in my name, saying, ‘ I am *he*; ’ and, ‘ The time is
 9 at hand: ’ do not go after them. And when you shall 6 7
 hear of wars and insurrections, be not terrified: for
 these things must come to pass first; but the end is
 not immediately.”

b. *Tribulations and Persecutions.*

- 10 Then said he to them: “ Nation shall rise against 7 8
 11 nation and kingdom against kingdom: and there

24 **13** shall be great earthquakes in many places, and pestilences, and famines ; and there shall be terrors and **9** **9** great signs from heaven. But before all these **12** things they will lay their hands on you, and will persecute you, delivering you up to the synagogues and prisons, dragging you before kings and governors for my name's sake. And it shall result to you **13** **11** as testimony.* Resolve therefore in your hearts not **14** to meditate beforehand how to answer : for I will **15** give you ¹ speech and wisdom, which all your adver- **12** **saries** shall not be able to withstand or gainsay. But **16** you shall be delivered up by parents, and brothers, and relatives, and friends ; and some of you they **13** **2** will cause to be put to death. And you shall be **17** ²Or, *will put* **18** *to death* hated by all men for my name's sake : yet not a **19** hair of your head shall perish. By your patience **19** you shall win your souls.

¹ Lit. *mouths*.

c. *The Destruction of Jerusalem.*

15 **14** "But when you see Jerusalem encompassed with **20** armies, then know that her desolation is at hand. **16** Then let those who are in Judæa flee to the moun- **21** tains, and let those who are in the midst of her depart out ; and let not those who are in the country **21** **19** enter into her. For these are days of vengeance, **22** that all the things which are written may be ful- **19** **17** filled. ^aWoe to those who are with child and to **23** ^a Luke 23.29. those who give suck in those days ! for there shall be great distress upon the land, and wrath upon this people. And they shall fall by the edge of the **24** sword, and shall be led captive into all the nations ; and Jerusalem shall be trodden down by the Gentiles, until the times of the nations are completed.†

* *It shall result to you as testimony.* 1. The outcome of the persecutions and sufferings of the disciples will be that they will become martyrs and confessors of Christ, thus bearing testimony to him and his doctrine. 2. These very sufferings will be a testimony to them of their future glory in heaven.

† *Until the times of the nations are completed :* that is, until the execution of the Divine justice upon the Jewish race, through the agency of the Gentiles, is completed : or, until the nations are fully gathered into the Church.

The Gospel
for the First
Sunday in
Advent.

25 “ And there shall be signs in sun and moon and stars; and upon the earth distress of nations, in perplexity for the roaring of the sea and the bil-
 26 lows; men expiring for fear, and expectation of the things which are coming on the world: for
 27 the powers of the heavens shall be shaken. And ther shall they see the Son of man coming in a cloud
 28 in power and great glory. But when these things begin to come to pass, look up, and lift up your heads; because your redemption is drawing near.”

e. *The Parable of the Trees.*

29 And he spoke to them a parable: “ Behold the fig-tree, and all the trees: when they now shoot forth,
 30 ¹you see it, and know of your own selves that summer is now near. Even so you also, when you see these things coming to pass, know that the kingdom of God is near.

¹V. You know
that summer
is near.

f. *The Time of the Destruction of Jerusalem.*

32 “ Truly I say to you, this generation *shall not pass away till all things are accomplished. Heaven and earth shall pass away; but my words shall not pass away. ♫

g. *A Warning to Watch for the Last Day.*

34 “ But take heed to yourselves lest your hearts be loaded with debauchery and drunkenness and cares of this life, and that day come upon you suddenly as a snare: for so shall it come upon all those who sit upon the face of all the earth. But watch at all times, praying that you may be accounted worthy to escape all these things which are to come to pass, and to stand before the Son of man.”
 37 And every day he was teaching in the temple; and every night he went out, and lodged in the mountain that is called *the Mount of Olives*. And

* *This generation.* See foot-note on Matt. 24. 34.

26 14 all the people came early in the morning to him in the temple to hear him.

§ 2.—CHRIST'S PASSION, DEATH, AND BURIAL.

1. *The Jews Conspire With Judas.*

2 1 Now the feast of unleavened bread, which is called **22** The Pas-
3 the Passover, was drawing near. And the chief **2** sion for
5 priests and the scribes were seeking a way to put him **Wednesday**
2 to death; for they feared the people.
14 10 And Satan entered into Judas who was surnamed **3**
Iscariot, who was of the number of the twelve. And **4**
he proceeded to converse with the chief priests and
captains as to how he might deliver him up to them;
15 11 and they were glad, and bargained to give him **5**
16 money. And he ¹ pledged himself; and he looked **6** ¹Or, con-
for an opportunity to deliver him up to them in the
absence of a crowd.

2. *The Night of the Passover.*

a. *The Preparation.*

17 12 The day of unleavened bread came, on which **7** ²That is,
passover must be sacrificed. And he sent Peter and **8** *the paschal*
John, saying: "Go and prepare for us the passover, **9**
that we may eat it." They said to him: "Where
18 13 would you have us prepare it?" He said to them: **10**
"When you have entered the city, there will meet
you a man carrying a pitcher of water; follow him
14 into the house which he enters. And you shall say **11**
to the man of the house, 'The Master says to you,
"Where is the guest-chamber, where I may eat the
15 passover with my disciples?"' And he will show you **12**
a large ³upper room furnished: there make ready." **13** ³Or, supper-
19 16 They went away and found it as he had told them; **14** ^{room}
and they prepared the passover.

b. *The Paschal Supper.*

20 17 When the hour was come, he sat down and the **14**
apostles with him. And he said to them: ⁴"Ear- **15** ⁴Lit. *With*
nestly have I desired to eat this passover with you ^{desire I have}
before I suffer: for I say to you, I will not eat it **16** ^{desired.}

from henceforth,* until it is fulfilled in the kingdom **26 14**
17 of God.” And taking a cup, he gave thanks, and said: “Take this and divide it among yourselves:†
18 for I say to you, I will not drink of the fruit of the **29 25**
 vine, until the kingdom of God shall come.”

c. The Eucharistic Supper.

¹ Or, *a loaf*

19 And he took ¹bread, and when he had given **26 22**
 thanks, he broke, and gave to them, saying: “THIS
 IS MY BODY WHICH IS GIVEN FOR YOU: do this in
20 remembrance of me.” Likewise the chalice also, **27 23**
 after supper, saying: “THIS CHALICE IS THE NEW **28 24**
²COVENANT IN MY BLOOD WHICH IS SHED FOR YOU.”

² Or, *testa-
ment*

d. The Disciples Warned of the Betrayal.

[•]John 13. 21. **21** ^a“But behold, the hand of him that betrays me **23 20**
22 is with me on the table. The Son of man, indeed, **24 21**
 goes as it has been determined; but woe to that man
23 through whom he is betrayed!” And they began to **22 19**
 inquire among themselves which of them it could be
 that was about to do this thing.

e. The Contention Among the Apostles.

20 10

^bLuke 9.46
 Matt. 18. 1.
 Mark 9. 33,
 34.
³Or, *There
had arisen*

24 ^b³There arose also a dispute † among them as to
25 which of them was considered to be greatest. And **25 42**
 he said to them: “The kings of the Gentiles lord it
 over them; and they that have authority over them
26 are called Benefactors. But you must not do so; **26 43**
 but let him that is the greatest among you become
 as the youngest, and him who is chief as he who

* *I will not eat it from henceforth*: because the sacrifice and eating of the paschal lamb, which was but a type, was about to be fulfilled in its antitype—the Sacrifice of the Cross and of the Holy Eucharist.

† *Take this and divide it among yourselves*. At the paschal supper it was customary, after thanksgiving by the head of the family, to pass around a cup of wine, of which all drank.

‡ *There arose a dispute*: That is, in the past (see Matt. 18. 1; 20. 24; Mark 9. 34; 10. 41). It is not likely that they now renewed the contention; but Our Lord desired to give his apostles at this solemn moment a final warning against self-seeking and ambition. Nevertheless, from his words to St. Peter, which immediately follow (ver. 31, 32), it is clear that he did not mean that no one of them should hold the headship.

20 **10** serves. For which is greater, he who sits at table **27**
27 **44** or he who serves? Is it not he who sits at table?

But I am in the midst of you as he who serves. But **28**
 you are those who have continued with me in my
 trials; and ^a I assign to you, as my Father assigned **29** ^{a Luke 12. 32.}
 to me, a kingdom, that you may eat and drink at **30** ^{Matt. 19. 28.}
 my table in my kingdom; and you shall sit on
 thrones, judging the twelve tribes of Israel."

f. Peter Bidden to Confirm his Brethren: the Denial Foretold.

And the Lord said: "Simon, Simon, behold, Satan **31**
 asked to have you, that he might sift you as wheat;
26 **14** but I prayed for thee, that thy faith may not fail; **32**
33 **29** and do thou ¹ at any time turn * and confirm thy
34 **30** brethren." He said to him: "Lord, with you I am **33**
 prepared to go both to prison and to death." But **34**
 he said: ^b "I tell you, Peter,² the cock will not crow †
 this day, till you thrice deny that you know me."

¹ Or, from
time to time

^b John 13. 38.
² Or, the bugle
will not
sound

g. Concerning the Sword.

^c And he said to them: "When I sent you forth [‡] **35**
 without purse, and wallet, and shoes, did you lack
 anything?" They said: "Nothing." And he said **36**
 to them: "But now, let him that has a purse take
 it, and likewise a wallet: and [§] let him that has
 none sell his cloak, and buy a sword. For I say **37**
 to you, that this which is written must be fulfilled
 in me: ^d 'And he was ranked with outlaws.' For

^c Luke 9. 3,
and 10. 4.
Matt. 10. 9.

[§] Or, let him
that has no
sword sell his
cloak, and
buy one
^d Is. 53. 12.
Mark 15. 28.

* *Do thou at any time turn.* This expression may well imply the attention and vigilance of a superior, turning from time to time toward the objects of his charge. (Abp. Kenrick.) The Greek word (Latin *conversus*) is used in other passages of the gospels to express simply *turning around*. There is no sufficient reason for the translation, in this particular place, *when once converted*.

† *The cock will not crow:* Some think that the *cock* was the Roman army bugle for signaling the relief of the guard, which was called in Latin "Gallus," i. e., "The Cock," or, "The Crower." The bugle call from the castle of Antonia would be clearly heard in the high priest's court in the stillness of the night.

‡ *When I sent you forth.* Our Lord reminds his disciples that heretofore he has provided for all their wants; but now they will have to provide for and defend themselves.

the things that are *written* of me are having fulfil- **26** **14**
 38 ment." And they said : "Lord, see, here are two
 swords."* But he said to them : "It is enough."

h. The Agony and Bloody Sweat.

^aJohn 18. 1. 39 ^aAnd going out, he went, according to his custom, 36 32
 to the Mount of Olives ; and the disciples also fol-
 40 lowed him. And when he had come to the place,
 he said to them : "Pray that you may not enter into
 41 temptation." And he was parted from them about 39 35
 42 a stone's cast ; and kneeling down he prayed, saying 36.
 "Father, if thou art willing, remove this cup from
 me : nevertheless, not my will, but thine be done."
 43 And there appeared to him an angel from heaven,
 strengthening him. And being in an agony he
 44 prayed more earnestly ; and his sweat became as it
 were drops of blood trickling down upon the ground.
 45 And when he rose up from his prayer he came to 40 37
 his disciples, and found them sleeping for sorrow ;
 46 and he said to them : "Why are you sleeping ? arise, 41 38
 and pray, that you may not enter into temptation."

i. Jesus is Betrayed by a Kiss, and Heals the Servant's Ear.

^bJohn 18. 3. 47 ^bWhile he was yet speaking, a crowd appeared, and 47 43
 he that was called Judas, one of the twelve, went before
 them ; and he approached Jesus to kiss him. But 49 45
 48 Jesus said to him : "Judas, dost thou betray the
 49 Son of man with a kiss ?" Those who were about him,
 seeing what would follow, said to him : "Lord, shall
 50 we strike with the sword ?" And one of them struck 51 47
 the high priest's bondservant, and cut off his right
¹Lit. Permit 51 ear. But Jesus, addressing them, said : ¹"Bear with 52 thus far.
 this much ;"† and he touched his ear, and healed him.
 52 And Jesus said to the chief priests, the officers of the 55 48
 temple-guard, and the elders, who had come against

* *Here are two swords.* The disciples take the words about the swords literally. Our Lord, knowing that they do not understand, dismisses the subject by saying : "It is enough."

† *Bear with this much :* addressed to his captors, and meaning, Let this pass – there will be no further resistance.

26 **14** him : “Are you come out, as against a robber, with
49 swords and clubs? When I was with you daily in **53**
 the temple, you did not stretch out your hands against
 me: but this is your hour, and the power of dark-
57 **53** ness.” And they seized him,^a and led him away, and **54** ^aJohn 18. 13,
 brought him to the high priest’s house. ^{24.}

k. Peter’s Denial.

^b But Peter followed at a distance. And when **55** ^bJohn 18. 15.
58 **54** they had kindled a fire in the midst of the court, and
 were sitting together, Peter sat in the midst of them.
69 **66** ^c And a maid servant seeing him as he sat in the fire- **56** ^cJohn 18. 17,
67 light, and looking intently at him, said: “This man ^{18.}
70 **68** also was with him.” But he denied it, saying: **57**
71 **69** “Woman, I know him not.” ^d And after a little **58** ^dJohn 18. 25,
72 **70** another saw him, and said: “You also are one of
73 them.” But Peter said: “Man, I am not.” And **59**
 after the space of about one hour another strongly
 affirmed, saying: “Certainly this man also was with
74 **71** him: for he too is a Galilean.” And Peter said: **60**
 “Man, I know not what you are talking about.”
72 Immediately, while he was yet speaking, ¹the cock ¹Or, the bugle
75 crew; and the Lord turned and looked upon Peter. **61** sounded
 And Peter remembered the word of the Lord, how
 he had said to him: ²“Before the cock crows, you ²Or, before
 will deny me thrice.” And Peter went out, and **62** sounds
 wept bitterly.

1. Jesus Mocked and Beaten.

And the men that held *Jesus* mocked him, and beat **63**
67 **65** him. And they blindfolded him, and struck him in **64**
 the face, and asked him, saying: “Prophesy; who is
68 it that struck you?” Many other insults also they **65**
 uttered against him.

27 **15** **3. Jesus Condemned by the Sanhedrin.**

1 **1** As soon as it was day, the senate of the nation, **66**
 the chief priests and scribes, assembled; and they
 brought him into their council, and said: ^e“If you ^{•Matt 26. 63,}
 are the Christ, tell us.” But he said to them: “If **67** ^{64.} ^{Mark 14. 61,}
 I tell you, you will not believe: and if I question **68** ^{62.}

¹ Or, here-
after

² Or, You say
it, because I
am

69 *you, you will not answer me, nor let me go. But ¹from henceforth the Son of man shall be seated at the right hand of the power of God*" They all said: "Are you then the Son of God?" He said to them: 71 ²" You say that I am." And they said: "What further need have we of testimony? for we ourselves have heard from his own mouth."

4 Jesus Before Pilate.

^aJohn 18. 28. 23 ^a And the whole company of them rose up and 2

2 conducted him before Pilate. And they began to accuse him, saying: "We found this man perverting our nation, ^band forbidding to give tribute to Cæsar, 3 ^csaying that he himself is Christ a king. ^dAnd Pilate 11 2 asked him: "Are you the King of the Jews?" He 4 answered him: "You say it." And Pilate said to the chief priests and the multitudes: "I find no guilt in this 5 man." But they were the more urgent, saying: "He stirs up the populace, teaching throughout all Judæa, 6 beginning from Galilee, even to this place." But when Pilate heard *mention of Galilee*, he asked whether the 7 man were a Galilean. And learning that he belonged to Herod's jurisdiction, he sent him to Herod, who himself also was at Jerusalem in these days.

5. Jesus Before Herod.

^e Luke 9. 9.

^f Matt. 14. 1.
Mark 6. 14.

³ Lit. sign.

⁴ Lit. ques-
tioned him in
many words.

⁶ Or, gor-
geous

8 Now when Herod saw Jesus, he was very glad: ^efor he had been a long time desirous to see him, ^fbecause he had heard many things about him; and he was 9 hoping to see some ³miracle performed by him. He 4 put many questions to him, but he made him no 10 answer; and the chief priests and the scribes stood 11 by, vehemently accusing him. And Herod with his soldiers set him at naught, and mocked him, and arraying him in a ⁵white robe, sent him back to 12 Pilate. And Herod and Pilate became friends with each other that very day: for before they were at enmity with one another.

6. Jesus Again Before Pilate.

13 And Pilate having convened the chief priests and

27 15 the rulers and the common people, said to them: ¹⁴

“ You brought this man before me as one who is perverting the people: and behold you, ^a I, having examined him in your presence, found no guilt in this man respecting those things of which you accuse him: no, nor Herod either: ¹ for I sent you to him; and, you see, nothing worthy of death has been done by him. I will therefore chastise him and release ¹⁶ him.”

^a John 18. 38,
and 19. 4.

¹ Some notable MSS.
read for he
sent him back
to us.

7. Barabbas Preferred to Jesus.

15 6 ² Now, he was obliged to release to them one ¹⁷ ² Some nota-
20 11 prisoner during ³ the feast. ^b So they cried out all ¹⁸ ^b Some MSS.
together, saying: “ Away with this man, and re- ^c omit this
16 7 lease us Barabbas:” one who had been imprisoned ¹⁹ ^c verse.
22 12 for a riot raised in the city, and for murder. And ²⁰ ^d Or, a feast
Pilate addressed them again, desiring to release
13 Jesus. ^e But they kept shouting, and saying: ²¹ ^d John 18. 40.
23 14 “ Crucify! crucify him!” And he said to them the ²²
third time: “ Why, what evil has this man done?
I have found no ^f cause of death in him: I will ²³ ^e John 19. 6.
therefore chastise him, and release him.” But they ²³ ^f Or, capital
were insistent with loud voices, demanding that he
should be crucified; and their voices prevailed.
^g And Pilate gave sentence that what they asked for ²⁴ ^g John 19. 13,
26 15 should be done. And he released the one who ²⁵ ^h John 19. 16.
had been imprisoned for riot and murder, whom
they asked for; but Jesus he delivered up to their
will.

8. The Way of the Cross.

32 21 And as they led him away, they seized one ²⁶ ⁱ Luke 21.23.
Simon of Cyrene, coming in from the country; and ^j Matt. 24. 19.
they laid the cross on him, to carry after Jesus. ^k Mark 13. 17.
And there followed him a great concourse of the ²⁷
people, and of women who bewailed and lamented
him. But Jesus turning to them said: “ Daughters ²⁸
of Jerusalem, weep not for me, but weep for your-
selves and for your children. ^l For the days ²⁹
are coming, in which they will say, ‘ Blessed are ^m Luke 21.23.
the barren, and the wombs that never bore, and ⁿ Matt. 24. 19.
^o Mark 13. 17.

- 30 the breasts that never gave suck.' Then will they **27** **15**
begin to say to the mountains, 'Fall on us ;' and to
31 the hills, 'Cover us.' For if they do these things
¹ to the green tree,* what shall be done to the dry?"
32 And two others, who were criminals, were also
led with him to be put to death.

9. *The Crucifixion.*

- ^aJohn 19. 17, **33** ^aWhen they came to the place which is called **33** **22**
^{18.} ²Calvary, there they crucified him ; and the crimi-
nals, one on the right hand, and the other on the
34 left. And Jesus said : "Father, forgive them ; for
they know not what they do." And dividing his **35** **24**
35 garments among them, they cast lots. The people **41** **31**
stood looking on ; and the rulers scoffed at him, say-
ing : "He saved others ; let him save himself, if this **42**
36 is the Christ of God, his chosen one." And the
soldiers also mocked him, coming to him, offering
37 him vinegar, and saying : "If you are the King of
bJohn 19. 19. **38** the Jews, save yourself." ^bThere was also a super- **37** **26**
scription written over him in Greek, and Roman,
and Hebrew letters : "THIS IS THE KING OF THE
JEWWS."

10. *The Penitent Robber.*

- 39 And one of the criminals † suspended reviled **44** **32**
him, saying : "Are you not the Christ ? save your-
40 self and us." But the other in answer rebuked
him, saying : "Do you not fear God, even you,

* *The green tree.* Jesus, in whom there was no guilt or cause of punishment, is compared to green wood, which is not intended for burning. The Jews, who in rejecting and crucifying him reached the climax of a long series of crimes, were as a dry tree, which the fire quickly devours. The terrible punishment of this crime of crimes, inflicted through the instrumentality of the Roman army at the siege of Jerusalem, is prophesied in this verse.

† *One of the criminals.* Both reviled him at first (Matt. 27. 44; Mark 15. 32); grace afterward touched the heart of one, as we see in this gospel, and he was converted. Tradition has it that the converted robber was the one that hung on Jesus' right, and that his name was Dismas. His name occurs in the Roman Martyrology under date of March 25, the day, according to tradition, on which Jesus died.

27 **15** since you are under the same condemnation? And **41** we indeed justly; for we receive the reward due to our deeds; but this man has done nothing wrong.”
And he said to Jesus: “Lord, remember me when **42** you come ¹ into your kingdom.” And Jesus said ^{1 Or, in your kingdom} to him: “Truly I say to you, to-day you shall be **43** with me in Paradise.”

11. *The Death of Christ.*

45 **33** It was now about ²the sixth hour, and darkness **44** ^{2 Or, noon} came over the whole ³land until ⁴the ninth hour. ^{3 Or, earth} ^{4 Or, three}
51 **38** And the sun was darkened, and the veil of the tem- **45** ⁵ple was rent in the middle. And ⁶Jesus cried with ⁴⁶ ^{5 Or, when} a loud voice, and said: ^a“Father, into thy hands I ^{6 Or, he had} command my spirit:” and having said this, ^bhe ^{cried with a} ^{a Ps. 30. 6.} gave up the ghost. Now, when the centurion saw **47** ^{b John 19.30} what was done, he glorified God, saying: “Cer-
tainty this was a righteous man.” And all the mul- **48**
titudes that came together to this sight, when they beheld the things that were done, returned smiting **55** **40** their breasts. And all his acquaintances, and **49** the women who had followed him from Galilee, were standing at a distance, looking on at these things.

12. *His Burial.*

57 **42** ^c And there was a man named Joseph, of the Ju- **50** ^dJohn 19. 38.
43 dean city of Arimathæa, a member of the senate—
a good and just man who had not concurred in the **51**
decision and crime of the others—who was himself **58**
looking for the kingdom of God: this man went to **52**
59 **46** Pilate, and asked for the body of Jesus. And taking **53**
it down, he wrapped it in a linen cloth, and laid **60**
him in a rock-hewn tomb, in which no man had as yet been laid. And it was Preparation-day, and **54**
61 **47** the sabbath ^ewas drawing on. And the women **55** ^fLit. began to dawn.
who had come with him from Galilee followed, and beheld the tomb, and how his body was laid. 
And they returned and prepared spices and oint- **56**
ments.

And on the sabbath they rested according to the ²⁸ **16** commandment.

§ 3.—THE RESURRECTION AND ASCENSION OF THE LORD.

1. *The Women and Peter at the Sepulchre.*

^a John 20. 1. ^b John 20. 12. ^c Luke 9. 22. ^d Luke 8. 2, 3. ^e John 20. 3. ^f Or, *he departed to his house, wondering*

24 ¹ But on the first day ¹ of the week, at early dawn, ¹ 1
¹ Or, *after the sabbath* ² they came to the tomb, bringing the spices which ² 4
² they had prepared. They found the stone rolled ³ away from the tomb; and they went in, and found ³ 5
⁴ not the body of the Lord Jesus. While they were ⁵ perplexed in mind about this, suddenly ^b two men ⁵ 6
⁵ stood by them in dazzling vesture; and they were ⁶ afraid, and bowed down their faces to the earth; but ⁶ 5
⁷ they said to them: “Why seek among the dead him ⁷ 6
⁶ who is alive? He is not here, but is risen. Remember ⁸ 5
⁸ how he spoke to you when he was still in Galilee, ⁸ 6
⁷ saying that the Son of man must be delivered ⁸ 8
⁸ up into the hands of sinful men, and be crucified, and ⁹ 8
⁸ the third day rise again.” They then remembered ⁹ his words, and returning from the tomb, they reported ¹⁰ all these things to the eleven, and to all the rest. Now ¹⁰ 8
¹⁰ they were ^d Mary Magdalene, and Joanna, and ¹¹ 11
¹¹ Mary the mother of James, and the other women ¹² with them, who told these things to the apostles; ¹² 11
¹² and these words seemed to them as an idle tale, ¹² 12
¹² and they did not believe them. ^e But Peter rose up, ¹² 12
¹² and ran to the tomb; and stooping down he saw ¹³ the linen cloths lying by themselves; and ^f he ¹³ 12
¹³ went home, wondering at what had taken place.

2. *Jesus Appears to Two Disciples.*

³ That is, seven miles and a half.

13 Now two of them were going that very day to a village named Emmaus, ³ sixty furlongs distant from ¹⁴ 12
¹⁴ Jerusalem. And they were conversing with one another about all these occurrences. And it came to pass, while they were conversing and questioning together, that Jesus himself drew near and went ¹⁵ with them. But their eyes were held, so that they ¹⁶ 12
¹⁶ did not recognize him. And he said to them: ¹⁷ 12

“What communications are these that you hold with each other, as you walk along?” So they stood still, with gloomy faces. And one, named Cleopas, ¹⁸ answered him: ¹“Are you the only ²stranger* in Jerusalem who does not know the events which have taken place there in these days?” He said to them: ¹⁹“What things?” They said to him: “About Jesus of Nazareth, who was a prophet mighty in deed and word before God and all the people: and how the ²⁰chief priests and our rulers delivered him up to be condemned to death, and crucified him. But we ²¹were hoping that he was the one who is to deliver Israel. But beside all this, to-day being the third day since these things occurred, some women of ²²our company startled us, who were at the tomb before daylight, and not finding his body came ²³saying that they had also seen a vision of angels, who said that he was alive. And some of our ²⁴companions went to the tomb, and found it just as the women had said: but him they did not see.” He ²⁵said to them: “O foolish men, and slow of heart to believe ³in all that the prophets have spoken! Ought ²⁶³Or, after not the Christ to have suffered these things, and enter into his glory?” And beginning with Moses and ²⁷*going through* all the prophets, he interpreted to them in all the scriptures the things which concerned himself. And they drew near to the village where they ²⁸were going; and he made as though he would go further. And they constrained him, saying: “Stay ²⁹with us: for it is toward evening, and the day is now far spent.” So he went in to stay with them. And it came to pass, while he sat at table with them, ³⁰that he took the ⁴bread, and blessed, and broke, and gave to them. And their eyes were opened, and they ³¹knew him; and he vanished out of their sight. And ³²they said to one another: “Was not our heart burn-

¹Or, Are you a stranger dwelling alone in Jerusalem that you do not know, &c.

²Or, resident

* Stranger. There were thousands of Jews from all known countries of the world who came to Jerusalem at the time of the Passover. The two disciples evidently took Jesus for one of these strangers, and wondered that, even so, he should be ignorant of what had happened.

⁴Or, loaf

ing within us, while he talked to us on the road,
 33 and explained to us the scriptures ? ” And they rose
 at once, and returned to Jerusalem, and found the
 eleven and those that were with them gathered to-
 34 gether, who said : “ The Lord is risen indeed, and
 35 has appeared to Simon.” And they themselves re-
 lated the things that happened on the way, and how
 he had been recognized by them in the breaking of
 the bread.

3. Jesus Appears to the Eleven.

^a Mark 16.14. 36 ^a Now while they were talking of these things, he
 John 20. 19. himself stood in their midst, and said to them :
¹ V. adds it is 37 “ Peace to you ! ”¹ But they were sorely troubled
I; be not afraid. and affrighted, and supposed that they beheld a spirit.
 38 And he said to them : “ Why are you disquieted ? and
² Or, reason- 39 why do ² doubts arise in your heart ? See my hands
 ings and my feet, that it is I myself : handle me, and see ;
 40 for a spirit has not flesh and bones, as you behold
 41 me to have.” And when he had said this, he showed
 them his hands and his feet. While they still be-
 42 lieved not for joy, and wondered, he said to them :
 43 “ Have you anything here to eat ? ” And they gave
³ V. and some him a piece of a broiled fish ;³ and ⁴ he took it, and
 MSS. add and a honey- ate in their presence.

4. His Last Instructions.

⁴ V. and one 44 And he said to them :* “ These are my words
 MS. read *When he had eaten before them, he took the remnants, and gave to them.* which I spoke to you, while I was yet with you, *namely,*
 45 that all things must be fulfilled which are written
 in the law of Moses, and the prophets, and the psalms,
 46 concerning me.” Then he opened their minds, that
 47 they might understand the scriptures. And he said
 to them : “ Thus it is written that the Christ should
 suffer, and rise from the dead the third day ; and
 that penance and remission of sins should be preached

* *And he said to them.* The words that follow may have been spoken by Our Lord at a subsequent time, perhaps immediately before his ascension ; or they may have been given by the Evangelist as a compendium of the various instructions delivered to the apostles during the forty days between the resurrection and the ascension.

in his name to all the nations, beginning from Jerusalem. ^a You are witnesses of these events. ^b And I send the promise of my Father upon you : but stay you in the city, until you are invested with power from on high.”

^a John 15. 27.
^b John 14. 16,
26; and 15.
26, and 16. 7.

5. *His Glorious Ascension.*

And he led them out as far as Bethany ; and raising his hands he blessed them. ^c And it came to pass, while he blessed them, he parted from them and was carried up into heaven. ^c Mark 16. 19.
And ^d they worshipped him, and returned to Jerusalem with great joy ; and were continually in the temple, praising ^d Matt 28. 9,
and blessing God. ^{17.}

THE
HOLY GOSPEL OF JESUS CHRIST
ACCORDING TO
JOHN.

PROLOGUE.

THE DIVINITY AND INCARNATION OF THE WORD.

The Gospel
of the Third
Mass on
Christmas
Day.

¹Or, by
²Or, was not
anything
made that
has been
made. In
him was life

³Or, overtook
or, under-
stood
See John
12. 35.
^a Matt. 3. 1.
Mark 1. 2.
Luke 3. 3.
⁴Lit. for testi-
mony.

1 In the beginning * was the Word, and the Word
2 was with God, and the Word was God. He
3 was in the beginning with God All things were
made ¹through him; † and without him ²nothing
4 was made. That which existed in him was Life;
5 and the Life was the Light of men. And the Light
shines in the darkness; and the darkness ³overcame
it not †
6 ^aA man appeared, sent from God, whose name
7 was John. This man came ⁴as witness, to give evi-
dence concerning the Light, that all might believe
8 through him. He was not the Light, but *he came* to
9 give evidence concerning the Light. That was the true

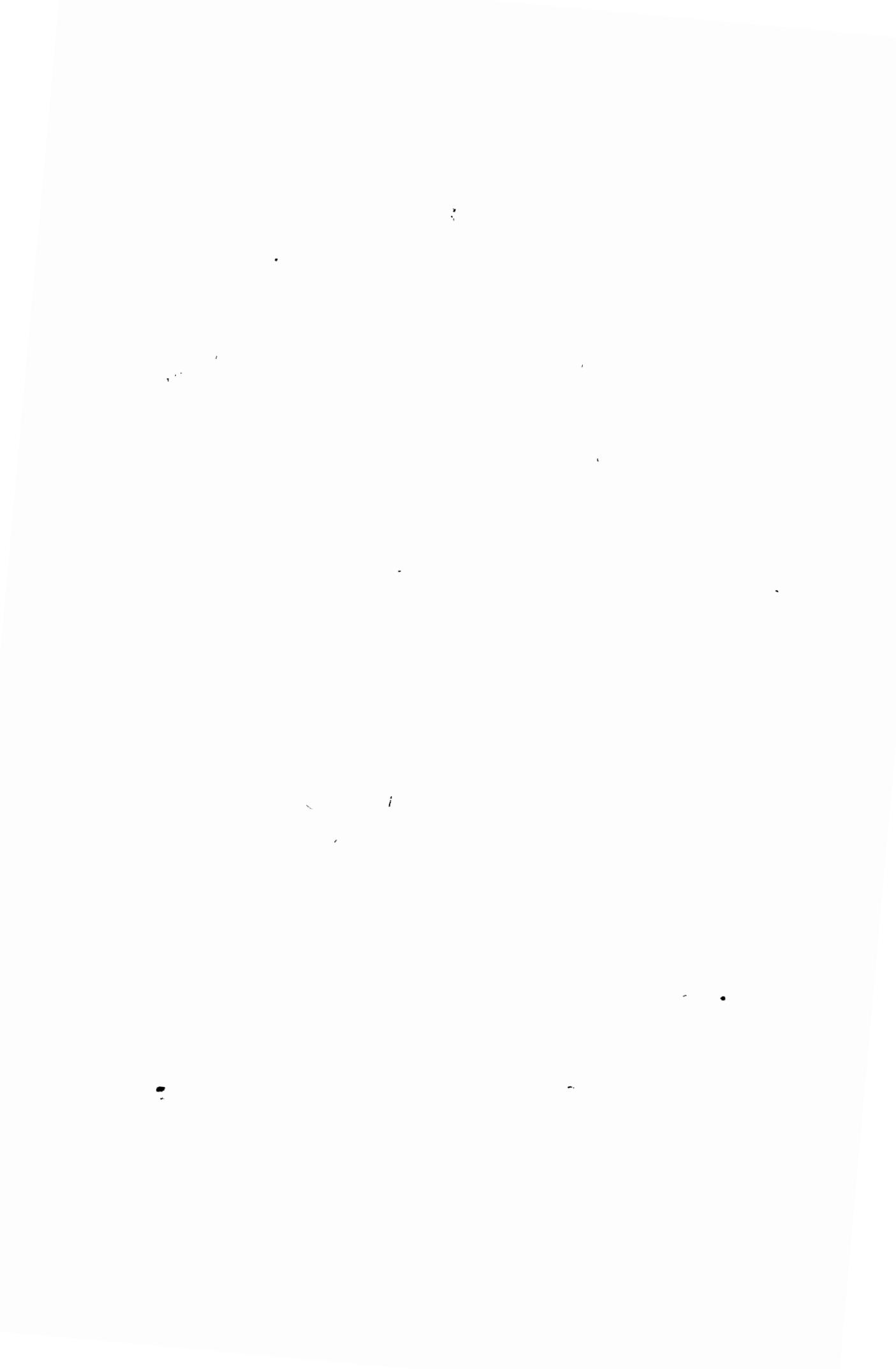
* *In the beginning.* These are also the opening words of the book of Genesis. There, however, they introduce the creation; here, the Eternal Word, the Sacred Person of the Blessed Trinity, through whom all things were created.—*The Word was with God*, distinct from the Father in Person; *the Word was God*, one with the Father in substance, and therefore one and the same God with him.

† *All things were made through him.* The Father may be said to create through the Word, who, being the same God, does whatever the Father does by an inseparable operation of the Divine Nature.

‡ *The darkness overcame it not.* The darkness of error could not quench or shut out the light of Divine Truth. The great struggle between light and darkness, between Jesus and his enemies, which St. John narrates throughout his Gospel, is here foreshadowed.



Sanctus IOANNES, Aquilæ instar, celsa reuelat
Altiolans, Verbum prædicat eis Deum.



Light* ¹^a coming into the world, and enlightening every man. He was in the world, and the world was made through him, and the world knew him not. 10
 He came to ² his own,† and they that were his own received him not. But to as many as received him, believing in his name, he gave the right‡ to become children of God ; who were born, not from 13
³ blood, nor from the desire of the flesh, nor from the will of man, but from God. ^b And the Word became flesh, and dwelt among us—and we beheld his glory, glory as of the Only Begotten from the Father—full of grace and truth.  (John gave 15 evidence concerning him, and cried : “This was he of whom I said, ‘He who is coming after me ranks before me ; for he existed before me.’”) For 16 of his fulness we all received, and grace for grace. For the law was given ⁴through Moses ; grace and ¹⁷ ^cOr, by truth came ⁴through Jesus Christ. No man has 18 seen God at any time ; the Only Begotten Son, who is in the bosom of the Father, he has revealed him.

¹V. which enlightens every man coming into the world.
^aJohn 3. 19, and 12. 46.
²Lit. his own things

³Lit. bloods.
^bMatt. 1. 16. Luke 2. 7.

PART I.—JESUS REVEALING HIS MISSION AND DIVINITY BY WORDS AND MIRACLES.

§ 1.—THE TESTIMONY OF JOHN THE BAPTIST.

1. *To the Deputation of the Sanhedrin.*

And this is the testimony of John, when the Jews sent to him from Jerusalem priests and Levites to ask him : “Who are you ?” And he confessed, and did not deny ; and he confessed : “I am not the

The Gospel for the Third Sunday in Advent.

* *That was the true light.* Archbishop Kenrick translates : “The true light, which enlighteneth every man, cometh into this world.” In the Vulgate reading, at least as it now stands, *coming* agrees with *man*. In the Greek it may agree either with *light* or with *man*.

† *He came to his own* : that is, to the chosen people of Israel, giving them the commandments and the Law, speaking to them through the prophets, and, in the appointed time, coming to them in person in the flesh.

‡ *He gave the right* to those who received him to become sons of God by adoption : not because of their carnal descent from Abraham, *not of blood*, but by a spiritual birth through grace.

- ¹ Or, *Elijah*
² See Deut.
18. 15, 18.
- ³ Is. 40. 3.
- ² Or, *And
some had
been sent
from the
Pharisees*
- ⁴ Matt. 3. 11.
Mark 1. 8.
Luke 3. 16.
⁵ Or, *with*
⁶ Mark 1. 7.
- ⁷ Some MSS.
read *Beth-
abara*.
- 21 Christ." And they asked him: "What then? are you ¹ Elias?" And he said: "I am not." "Are 22 you ² the Prophet?"* And he answered: "No." So they said to him: "Who are you? that we may give an answer to those who sent us. What do you 23 say of yourself?" He said: ³ "I am the voice of one crying in the wilderness, 'Make straight the 24 way of the Lord,' as the prophet Isaiah said."² And 25 they had been sent from the Pharisees. And they asked him: "Why then do you baptize, if you are not the Christ, nor Elias, nor the Prophet?"³ 26 John answered them: ⁴ "I baptize ³ in water; but in the midst of you stands One whom you know not, 27 *namely*, ⁴ he who comes after me, the fastening of whose shoe I am not worthy to unloose"
- 28 These things took place in ⁴ Bethany, beyond the Jordan, where John was baptizing.¶

2. To His Disciples and Hearers.

The Gospel
for the
Octave Day
of the
Epiphany.

⁵ Or, *bears*

⁸ Matt. 3. 16.
Mark . 10.
Luke 3. 22.
⁹ Or, *with*

- 29 On the next day he saw Jesus coming to him, and said: "Behold, the lamb of God, he who 30 ⁵ takes away the sin of the world! This is he of whom I said, 'After me is coming a man who 31 ranks before me; for he existed before me.' And I knew him not; † but I came baptizing in water for this cause—that he might be manifested in 32 Israel." And John gave his evidence, saying: ⁶ "I saw the Spirit descending as a dove out of 33 heaven; and it remained upon him. And I knew him not: but he who sent me to baptize ⁶ in water said to me, 'he upon whom you shall see the Spirit descending, and remaining upon him, is he 34 who baptizes ⁶ in the Holy Spirit.' And I have seen, and have borne witness that this is the son of God." ¶

* *The Prophet.* The Jews expected a prophet eminently so called, predicted by Moses (Deut. 18. 15, 18). This prophet was Christ, but all the Jews did not seem to have so understood this prediction.

† *I knew him not.* As John had been in the desert from an early age (Luke 1. 80), it is not surprising that he did not know Jesus by sight.

§ 2.—THE FIRST TESTIMONIES OF JESUS HIMSELF
BY WORD AND WORK.

1. *Peter, Andrew and Another Disciple.*

Again on the next day John was standing with 35 two of his disciples. And looking upon Jesus walk- 36 ing he said : “Behold, the lamb of God !” The two 37 disciples heard him speak, and they followed Jesus. Jesus turned, and saw them following him, and said 38 to them : “What do you seek ?” and they said to him : “Rabbi”—which is to say when translated, “Master”—“where do you dwell ?” He said to 39 them : “Come, and you shall see.” So they came and saw where he dwelt ; and they stayed with him that day : it was about the tenth hour.* One of the 40 two who had heard John speak, and followed him, was Andrew, Simon Peter’s brother. He found first 41 his own brother Simon, and said to him : “We have found the Messiah ;” which when translated means ¹“Christ.” He brought him to Jesus. Jesus look- 42 ¹*That is,
Anointed.* ing upon him said : “You are Simon the son of John : you shall be called ²Kephas ;” which is translated ²*That is,
Rock.* ³“Peter.”

2. *Philip and Nathanael.*

On the day after he was minded to go out into 43 Galilee. and he found Philip : and Jesus said to him : “Follow me” Now Philip was from Beth- 44 saida, the city of Andrew and Peter. Philip 45 found Nathanael, and said to him : “We have found him, of whom Moses in the law, and the prophets wrote, Jesus of Nazareth, the son of Joseph.” And 46 Nathanael said to him : “Can any good thing come out of Nazareth ?” Philip said to him : “Come and see.” Jesus saw Nathanael coming to him, and 47 he said of him : “Behold, an Israelite indeed, in whom there is no guile !” Nathanael said to him : 48

* *The tenth hour.* If the Evangelist reckoned the hour according to the Roman style, the tenth hour was ten o’clock in the morning. According to the Hebrew style, it would be four o’clock in the afternoon.

¹Or, you
believe, &c

“How do you know me?” Jesus answered him: “Before Philip called you, when you were under the fig-tree, I saw you.” Nathanael answered him: “Rabbi, you are the Son of God; you are the King of Israel.” Jesus answered him: ¹“Do you believe because I said to you, ‘I saw you under the fig-tree?’ you shall see greater things than these.” 51 And he said to him: “I tell you most truly, you shall see heaven opened, and the angels of God ascending and descending upon the Son of Man.”

3. *The Wedding at Cuna in Galilee.*

The Gos-
pel for the
Second
Sunday
after Epiph-
any.

²Or, attend-
ants

2 The third day there was a wedding at Cana in Galilee, and the Mother of Jesus was there; and Jesus also was invited with his disciples to the wedding. And when the wine ran short, the Mother of Jesus said to him: “They have no wine;” and Jesus said to her: “Woman,* what is that to you and me? my time is not yet come.” His mother said to the servants: “Whatever he says to you, do it.” Now there were set there six stone water-jars, in accordance with the Jews’ *custom of purification*, containing two or three firkins apiece. Jesus said to them: “Fill the water-jars with water;” and they filled them up to the brim. And he said to them: “Draw out now, and carry it to the master of the feast;” † and they

* *Woman.* This was a respectful title of address among the ancients, answering to our *Lady*, or *Madam*. Queens and noble ladies are so addressed in Homer, and in Greek Tragedy.—*What is that to you and me?* literally, *What is to me and to you?* an oriental form of remonstrance, gentle or urgent according to circumstances and the manner and tone of the speaker. That it was understood as kindly and gentle in this case is evident from what follows (ver. 5). Evidently the Blessed Mother did not regard it as a stern rebuke, but understood from its tone that her implied request was granted, as she directed the attendants to stand ready to assist in what Jesus was about to do.—*My time:* the time for the manifestation of Jesus by miracles.

† *The master of the feast:* usually one of the friends or relatives of the bridegroom, appointed to superintend the feast. It was his duty also to taste the wine before it was served to the guests.

carried it. And when the master of the feast tasted the water now become wine (and he knew not whence it came, but the servants who had drawn the water knew), the master of the feast called the bridegroom, and said to him: “Every one sets on the good wine ⁹ first; and when *men* have drunk freely, then that which is worse: but you have kept the good wine until now.” This beginning of his ¹miracles Jesus ¹¹¹Lit. *signs*;
worked at Cana in Galilee, and manifested his glory; and so elsewhere.
and his disciples believed in him. ✕

After this he went down to Capernaum with his ¹² mother, and his brethren, and his disciples; and they stayed there not many days.

§ 3.—JESUS AT JERUSALEM DURING THE PASSOVER.

1. *The First Cleansing of the Temple.*

The Passover of the Jews was at hand, and ¹³ Jesus went up to Jerusalem. ^aAnd he found in the ¹⁴ temple dealers in oxen and sheep and doves, and the money-changers seated. And he made a whip of ¹⁵ cords, and drove all out of the temple, both the sheep and the oxen; and he poured out the coin of the money-changers, and overturned their tables; and ¹⁶ to those who sold the doves he said: “Take these things hence; do not turn my Father’s house into a market.” And his disciples remembered that it ¹⁷ was written: ^b“The zeal of thy house is eating me up.” The Jews then addressed him, saying: ¹⁸“What ²sign do you show us, since you do these things?” Jesus answered them: ^c“Destroy this ¹⁹ temple, and in three days I will raise it up.” The ²⁰ Jews therefore said: “Forty-six years was this temple in building; and will you raise it up in three days?” But he was speaking of the temple of his ²¹ body. So when he had risen from the dead, his ²² disciples remembered that he said this; and they believed the scripture, and the statement Jesus had made.

Now when he was in Jerusalem at the feast of ²³ the Passover, many, beholding the miracles which

^aMatt. 21. 12.
Mark 11. 5.
Luke 19. 45.

^bPs. 68. 10.

²Or. *miracle*
^cMatt. 26. 61,
and 27. 40.
Mark 14. 58,
and 15. 29.

24 he performed, believed in his name. But Jesus did not trust himself to them, because he knew ¹them all,
¹Or, all men
25 and because he had no need that any one should testify about man ; for he himself knew what was in man.

2. *Jesus and Nicodemus.*

The Gos-
pel for the
Feast of the
Finding of
the Cross,
May 3d.

²Or, ruler

3 There was a man among the Pharisees named **2** Nicodemus, a ² prince of the Jews. This man came to Jesus at night, and said to him : “ Rabbi, we know that you are a teacher come from God ; for no one can perform these miracles which you do, unless God is with him.”

a. *Of Regeneration by Baptism and the Holy Ghost.*

3 Jesus answered him : “ Most assuredly I tell you, unless a man be born ³ anew, he cannot see the **4** kingdom of God.” Nicodemus said to him : “ How can a man be born when he is old ? Can he enter a second time into his mother’s womb, and be born ? ” **5** Jesus answered : “ Most assuredly I tell you, unless a man be born of water and the Spirit, he cannot **6** enter into the kingdom of God. That which is born of the flesh is flesh ; and that which is born of the **7** Spirit is spirit. Wonder not that I said to you, ‘ You **8** must be born anew.’ ⁴ The Spirit breathes where he pleases,* and you hear his voice, but know not where he comes from, nor where he goes : so it is with every one who is born of the Spirit.”

⁴Or, The
wind blows
where it lists,
&c.

b. *Jesus Testifies to the Truth of His Teaching.*

9 Nicodemus answered him : “ How can these things **10** be ? ” Jesus answered him : “ Are you the teacher

* *The Spirit breathes where he pleases.* If the workings of the Holy Spirit are invisible, yet have visible results, be not astonished that he, working invisibly, produces real results in the sacrament of Baptism which bear visible fruits in him who is thus born again. Or, if we take the rendering in the margin, *The wind blows where it lists, &c.*, the meaning is that, as the wind is invisible, yet effects visible results upon our senses, so the Holy Ghost, though invisible, effects visible results in the soul that is born again in Baptism.

of Israel, yet do not understand these things? Most certainly I tell you, we speak what we know, and 11 testify to what we have seen; and you do not receive our testimony. If I told you of earthly matters,* and you do not believe, how will you believe, if I tell you of heavenly things? And no one has 13 ascended† into heaven, but the one who descended out of heaven, the Son of man,¹ who is in heaven.

¹ Some MSS.
omit this
clause.

c. *Of Redemption Through His Death.*

“And as Moses lifted up the serpent in the desert, 14 so must the Son of man be lifted up; that whosoever 15 believes in him² may have eternal life. ♫

“For God so loved the world,‡ that he gave his Only 16 Begotten Son, that whosoever believes in him should not perish, but have eternal life. For God did not 17 send his Son into the world to³ condemn the world, but that the world should be saved through him. He 18 who believes in him is not⁴ condemned: he who does not believe has been condemned already, because he has not believed in the name of the Only Begotten Son of God. And this is the⁵ condemnation, that 19⁵ Or, judgment
^athe Light is come into the world, and men loved the darkness more than the Light; for their deeds were evil. For every one who acts wickedly hates 20 the Light, and does not come to the Light, lest his doings should be detected. But he who practices the 21 truth comes to the Light, that his deeds may become known; because they have been done in God.”

² V. and
some MSS.,
read may not
perish, but
have, &c.

³ Or, judge

⁴ Or, judged

⁵ Or, judg-
ment
^aJohn 1. 9.

* *Earthly matters.* As if he said, If you believe not, on my authority, in the spiritual birth by Baptism, which is to be accomplished on earth, and bears an analogy to the natural birth, how will you believe, on the same authority, in the divine mysteries of the world to come, which are still to be revealed?

† *No one has ascended.* The Son of man alone can testify as an eye witness to these heavenly mysteries, since he alone of men has been and now is in heaven, though descended upon earth; he as God being in heaven, even while as man he sojourns on earth.

‡ *For God so loved the world.* It is not clear whether the words of this paragraph are a continuation of the discourse of Jesus, or the comment of the Evangelist upon the discourse.

§ 4.—JESUS SOJOURNING IN JUDÆA.

1. *Jesus and John Baptizing.*

22 After this Jesus and his disciples came into the land of Judæa; and there he stayed with them,
 23 and baptized. And John was also baptizing in Ænon near Salim, because there was plenty of water
 24 there; and they came, and were baptized: for John was not yet thrown into prison.

2. *John's Final Testimony to Jesus.*

25 A discussion, then, arose between John's disciples
^{1 V. and some MSS. read Jews.} 26 and ¹a Jew about purification.* And they came to John, and said to him: "Rabbi, he who was
^{¶ John 1. 19, &c., and 1. 29.} 27 with you beyond the Jordan, [¶]about whom you gave your evidence, he is now baptizing, and all are coming to him." John replied: "A man cannot receive anything, unless it has been given him from heaven.
^{¶ John 1. 20.} 28 You yourselves bear me witness that [¶]I said, 'I am not the Christ,' but, that I am sent before him. He who has the bride † is the bridegroom: but the friend of the bridegroom, who stands by and listens to him, rejoices greatly because of the bridegroom's voice. This joy therefore, which is mine, is filled to the full.
 29 He must increase, but I must decrease.
 30 31 "He who comes from above ‡ is above all. He who is of the earth, of the earth he is, and of the earth he speaks. He who comes from heaven is above all:
 32 and he testifies to what he has seen and heard, and
 33 no one receives his evidence. He who has received

* *About purification*: that is, about baptism. They were disputing about the relative value of the baptism of Jesus and that of John.

† *He who has the bride*. The Church is the bride. Jesus is the bridegroom. The mission of John the Baptist was to prepare the bride for the bridegroom, by preparing the chosen people, among whom the Church had her beginnings, for the coming of Christ. As the friend of the bridegroom he rejoices to hear the voice of Jesus calling his bride.

‡ *He who comes from above*. It is not certain whether the words of this paragraph are a continuation of the words of John the Baptist, or the comment of the Evangelist on the same.

his evidence has set his seal to *this*, that God is true. For he whom God has sent speaks the words of God : 34 for God does not give *him* the Spirit with limitation. The Father loves the Son, and has given all things 35 into his hand. He who believes in the Son has 36 everlasting life ; but he who does ¹ not believe the Son shall not see life, but the wrath of God rests upon him.”

¹Or, disobeys
the Son

§ 5.—JESUS IN SAMARIA.

The Woman of Samaria.

* When therefore the Lord knew that the Pharisees had heard that Jesus was making and baptizing more disciples than John (although Jesus himself did not baptize, but his disciples), he left Judæa, and returned to Galilee. And it was necessary for him to pass through Samaria. So he came to a city of Samaria called Sychar, near the tract of land that Jacob gave his son Joseph. Now Jacob’s ² well was there. Jesus, then, wearied with his journey, sat down just as he was by the well. It was about the ³sixth hour.

A woman of Samaria comes to draw water. Jesus says to her: “Give me a drink.” (For his disciples had gone away into the city to buy food.) So the Samaritan woman says to him: “How is it that you, being a Jew, ask drink of me a Samaritan woman ?” (For Jews have no dealings with Samaritans.) Jesus answered her: “If you knew the gift of God, and who it is that says to you, ‘Give me a drink,’ you would have asked of him, and he would have given you living water.” The woman said to him: “Sir, you have nothing to draw with, and the well is deep : from what source, then, did you get that living water ? Are you greater than our father Jacob, who gave us the well, and drank of it himself, as well as his sons, and his cattle ?” Jesus answered her: “Every one who drinks of this water will thirst again : but whoever drinks of the water that I shall give him shall never thirst ; but the water that I shall give him shall become in him a

³That is
noon.

- spring of water, leaping up into everlasting life.”
- 15 The woman said to him: “Sir, give me this water, that I may not thirst, nor come all the way here to draw.”
- 16 Jesus said to her: “Go, call your husband,* and return here.” The woman replied: “I have no husband.” Jesus said to her: “You said well, ‘I have no husband:’ for you have had five husbands, and he whom you now have is not your own husband:† this you have said truly.”
- 19 The woman said to him: “Sir, I perceive that you are a prophet. Our forefathers worshipped in this mountain; and you people say, that at Jerusalem is the place where men ought to worship.” Jesus said to her: “Woman, believe me, the time is coming, when neither in this mountain, nor in Jerusalem, shall you worship the Father. You worship that which you know not: we worship that which we know: for salvation comes from the Jews.‡ But the time is coming, and is now here, when the true worshippers shall worship the Father in spirit and truth: for the Father seeks such to be his worshippers. God is¹ spirit: and they who worship him must worship in spirit and truth.” The woman said to him: “I know that Messiah is coming” (who is called Christ;) “when he is come he will tell us all things.” Jesus said to her: “I who speak to you am *he*.”
- 27 Upon this his disciples returned; and they wondered at his talking with a woman;§ yet no one said:

¹Or, *a spirit*

* *Call your husband.* In saying this Our Lord desired to draw the woman to acknowledge her sinful life, and to repent of it; for without confession and repentance she could not receive the grace he wished to bestow upon her.

† *Not your own husband.* The pronoun in the original seems to be emphatic. The man was the husband of another. The lax divorce law of the time explains how the woman could already have had five husbands.

‡ *Salvation comes from the Jews:* because the Messiah, the Salvation of the world, was of the Jewish race.

§ *With a woman.* The Jews considered it unbecoming, especially in a rabbi, a public teacher, to talk with a woman in public. The disciples were the more surprised in this case, inasmuch as the woman was a Samaritan, with whom a Jew would not deign to converse.

“What are you asking for?” or: “Why are you talking to her?” So the woman left her water-jar,²⁸ and went away into the city, and said to the people: “Come, see a man who told me all the things that ever I did: can this be the Christ?” They went out of the city, and came on their way to him. Mean-³¹ while the disciples begged him, saying: “Rabbi, take something to eat.” But he said to them: “I have food to eat of which you know nothing.” The disci-³³ ples therefore began to say to each other: “Has any one brought him anything to eat?” Jesus said to them: “My food is to do the will of him who sent me, and to accomplish his work. Do you not say, ‘There are yet four months, and then comes the harvest?’ See! look up I tell you, and survey the fields,* for they are already white for harvesting. And the reaper receives wages, and gathers fruit for eternal life; so that both the sower and the reaper may rejoice together. For in this is the saying true, ‘One sows, and another reaps.’† I sent you to reap that on which you have not labored: others have labored, and you are come into their labors.”

¹Or, What are you talking to her about?

^aMatt. 9. 37.
Luke 0. 2.

Many of the Samaritans of that city believed in him because of the woman’s statement, who testified: “He told me all the things that ever I did.” So when the Samaritans came to him, they begged him to remain with them: and he remained there two days. And many more believed because of his own discourse; and they said to the woman: “Now we believe, not because of your talking: for we have heard for ourselves, and we know that this is indeed the Saviour of the world.”

§ 6 — JESUS IN GALILEE.

1. *The Good Disposition of the Galileans.*

And after the two days he set out from there⁴³

* *Survey the fields.* Our Lord speaks of the spiritual harvest. The fields are the nations of the earth, especially the Jewish race.

† *One sows, and another reaps.* The patriarchs, the prophets, and John the Baptist sowed the seed: the apostles were to reap the harvest.

^a Matt. 13. 57. ^b Mark 6. 4
^c Luke 4. 24. ^d Matt. 4. 12.
^e Mark 1. 14. ^f Luke 4. 14.

44 for Galilee; ^a though Jesus himself asserted that a prophet has no honor in his own country. ^b So when he arrived in Galilee, the Galileans welcomed him, having seen all that he had done at Jerusalem at the feast: for they also went to the feast.

2. *The Cure of the Courtier's Son.*

The Gospel for the Twentieth Sunday after Pentecost.
^c John 2. 1, &c.
¹ Probably of Herod's court.

² Alive and well express the sense of a single word in G.

³ That is one o'clock P. M.

46 He returned therefore to ^cCana in Galilee, where he had made the water wine. And there was an officer ^dof the royal court, whose son was sick at 47 Capernaum. When this man heard that Jesus was come from Judæa into Galilee, he went to him, and besought him to come down and cure his son: for he 48 was at the point of death. Jesus therefore said to him: "Unless you see signs and wonders, you will 49 not believe." The court-officer said to him: "Sir, 50 come down before my child dies." Jesus said to him: "Go; your son is ^ealive and well." The man believed the announcement that Jesus made 51 to him, and went away. And as he was returning, his servants met him, and told him that his son was 52 ^falive and well. So he inquired of them the hour when he began to recover; and they said to him: "Yesterday at the ³seventh hour the fever left him." 53 So the father knew that that was the very time at which Jesus said to him: "Your son is ^ealive and well;" and he himself believed and all his household. 
54 This again is the second miracle that Jesus did, after coming from Judæa into Galilee.

PART II.—JESUS TESTIFYING TO HIS MISSIONS AND DIVINITY IN FACE OF GROWING OPPOSITION.

§ 1.—JESUS IN JERUSALEM DURING A FEAST OF THE JEWS.

1. *The Cure of the Infirm Man at the Pool of Bethesda.*

5 After this there was a feast of the Jews; and Jesus went up to Jerusalem.

2 Now there is in Jerusalem near the sheep gate a pool,

which is named in Hebrew¹ Bethesda, having five pavilions. In these lay a great number of sick people, blind, lame, paralyzed,² waiting for the stirring of the water. For an angel descended at certain times into the pool, and agitated the water; and whoever went down first into the pool after the agitation of the water became well of whatever disease he had. And there was a man there, who had been thirty-eight years under his infirmity. When Jesus saw him lying *there*, and knew that he had already been a long time *in that state*, he said to him: “Do you wish to be cured?” The sick man answered him: “Sir, I have no one, when the water is agitated, to put me into the pool; but while I am coming, another steps down before me.” Jesus said to him: “Rise, take up your bed, and walk.” And straightway the man was cured, and took up his bed and walked.

Now it was the sabbath that day. So the Jews¹⁰ said to him who was cured: “It is the sabbath, and it is not lawful for you to carry your bed.” He answered them: “He who cured me said to me ‘Take up your bed, and walk.’” They asked him: “Who¹¹ is the man who said to you, ‘Take up your bed, and walk?’” But the man who was cured did not know¹² who it was: for Jesus had made his escape, a crowd being in the place. Afterward Jesus met him in¹³ the temple, and said to him: “See, you are cured: sin no more lest something worse befall you.” The¹⁴ man went away, and reported to the Jews that it was Jesus who had cured him.

2. *The Jews Persecute Jesus for Violating the Sabbath.*

For this reason the Jews began to persecute Jesus,¹⁶ because he did these things on the sabbath. But Jesus¹⁷ answered them: “My Father works until now,* and I

¹ V. and some MSS.
³ read *Beth-saida*.
² Some MSS.
⁴ omit to the end of ver. 4.

* *My Father works until now.* The Father still works in the government and preservation of the world. Jesus, being one God with the Father, works with him, the extrinsic operations of the Divine Persons being inseparable.

18 work." The Jews therefore sought all the more to kill him for this reason, that he not only broke the sabbath, but also called God his own Father, making himself equal to God.

3. *The Lord's Words to the Jews:*

a. *On His Union with the Father.*

19 Jesus therefore said to them in answer: "I tell you very truly, that the Son cannot do anything of himself,* but what he sees the Father doing: for whatever things he does, these the Son also does
 20 in like manner. For the Father loves the Son, and shows him all things that he himself does: and greater works than these will he show him, so that
 21 you will marvel. For as the Father raises the dead, and gives life, so the Son also gives life
 22 to whom he wills. For the Father judges no one, but has committed all judgment to the Son;†
 23 that all may honor the Son, as they honor the Father. He who does not honor the Son, does not
 24 honor the Father who sent him. I tell you most truly, that he who listens to my message, and believes him who sent me, has everlasting life, and will not fall under ¹condemnation, but has passed out of
 25 death into life. I tell you most surely, that the time is coming, and is now here, when the dead shall hear the voice of the Son of God; and they who hear shall
 26 live. For as the Father has life in himself, so he
 27 gave to the Son also to have life in himself; and he gave him ²authority to execute judgment, because he
 28 is the Son of man. Wonder not at this: for the time is coming, in which all who are in the tombs
 29 shall hear ³his voice, and shall come forth; ⁴those who have done good, to the resurrection of life;

¹Or, judgment
The Gospel for all Souls' Day.

²Or, power

³V. *the voice of the Son of God.*

⁴Matt. 25. 46.

* *The Son cannot do anything of himself*, as by distinct and independent power, since the Son is not from himself, but proceeds from the Father.—*These the Son also does*. The identity of nature of the Son with the Father implies an identity of external operation.

† *Has committed all judgment to the Son*. The office of judging all mankind at the end of the world is committed to Our Lord Jesus Christ, not only as God, but also as Man.

and those who have done evil, to the resurrection of judgment. **¶** I cannot of myself do anything.* As I hear, I judge: and my judgment is just; because I seek not my own will, but the will of him who sent me.

b. The Four Witnesses: John the Baptist, his own Miracles, the Father, the Scriptures.

"If I testify about myself, my testimony is not true. ^a There is another witness for me; and I know that the testimony which he gives about me is true. You have sent to John, and he has testified to the truth. Yet I do not accept the evidence of man: but I mention this, that you may be saved. He was the burning and shining lamp; and you were willing to rejoice for a time in his light. But I have greater evidence than that of John: for the works which the Father has given me to accomplish, the very works that I do, give evidence about me, that the Father has sent me. ^b And the Father who sent me has himself given testimony about me. You have never heard his voice at any time, nor seen his ^c form; and you have not his word abiding in you; for him whom he sent you believe not. ^d You search the scriptures, because you think that in them you have eternal life—and it is they that testify of me—yet you will not come to me, that you may have life.

c. The Jews' Hardness of Heart and Unbelief.

"I do not accept honor from men; ^e on the contrary I know you, that you have not the love of God in yourselves. I am come in my Father's name, and

* *I cannot of myself do anything:* that is, independently of and apart from the Father.—*As I hear, I judge.* As the Son hears in the Eternal Council, so he judges. The intercommunications of the Divine Persons, being unspeakable as they are in themselves, can only be expressed figuratively; so the Son is said to hear, inasmuch as the Divine Nature is communicated to him by the Father.

† *I do not accept honor from men:* that is, worldly honor. Or, I accept no honor from you, who are enemies of God.

you do not receive me: if another shall come in his
 44 own name, him you will receive. How can you believe, who receive honor from one another, while the honor which comes from the only God you seek
 45 not? Do not think that I will accuse you to the Father: there is one who accuses you, Moses, on whom
 46 you have set your hope. For if you believed Moses,
 47 you would believe me, for he wrote of me. But if you do not believe his writings, how will you believe my words?"

§ 2.—JESUS IN GALILEE BRINGING THE OPPOSITION AGAINST HIM TO A CRISIS.

1. *The Multiplication of Loaves.*

The Gos-
pel for
Lætare
Sunday.
^a Matt. 14,
13, &c.
Mark 6. 32,
&c.
Luke 9. 10,
&c.
¹Also called
the Lake of
Gennesaret.

²Or, *loaves*

³See mar-
ginal note
on Matt. 18.
28.

⁴Lit. *recline*.

⁵Lit. *re-
clined*.

⁶Lit. *reclin-
ing*.

6 ^aAfter this Jesus went away to the other side of the ¹Sea of Galilee, which is *the Sea of Tiberias*. And a great crowd followed him, because they saw the miracles which he worked upon
 3 the sick. And Jesus went up into the mountain,
 4 and there he sat with the disciples. Now the Passover, the feast of the Jews, was at hand.
 5 Jesus therefore raising his eyes, and seeing a large crowd coming to him, said to Philip: "Where are we to buy ²bread, that these people may eat?"
 6 Now this he said to test him: for he himself knew what
 7 he was about to do. Philip answered him: "Two hundred ³shillings' worth of bread is not sufficient
 8 for them, that every one may take a little." One of his disciples, Andrew, Simon Peter's brother, said to
 9 him: "There is a lad here, who has five barley loaves, and two fishes: but what are these among so many?"
 10 Jesus said: "Make the people ⁴sit down." Now there was plenty of grass in the place. So the men
 11 ⁵sat down, about five thousand in number. Jesus therefore took the loaves; and when he had given thanks, he distributed to those that were ⁶sitting: likewise of the fishes also, as much as they wished.
 12 When they were satisfied, he said to his disciples: "Gather up the fragments which remain over, that
 13 nothing may be lost." So they gathered them up, and filled twelve baskets with fragments from the five

barley loaves, which remained over to those who had eaten. When the people therefore saw the miracle 14 which he did, they said: "This is certainly ¹ the Prophet who is coming into the world."

¹See Deut.
18, 15, 18.

Jesus therefore, perceiving that they were about 15 to come and take him by force to make him king, withdrew again into the mountain by himself alone. ☩

2. *Jesus Walking on the Water.*

² When evening was come, his disciples went down 16 ² Matt. 14.
to the lake; and they got into a boat, and were go- 17 ^{22, &c.}
ing over the lake in the direction of Capernaum.* It ^{Mark 6. 45,}
^{&c.} was now dark and Jesus had not yet come to them;
and the sea, too, was rising under a high wind that 18
blew. When therefore they had rowed about twenty- 19
five or thirty furlongs, they beheld Jesus walking on
the sea, and drawing near to the boat; and they were
afraid. But he said to them: "It is I; be not afraid." 20
So they willingly received him into the boat: and 21
straightway the boat was at the land to which they
were going.

3. *The Great Eucharistic Discourse.*

On the next day the crowd which stayed on the 22 other side of the lake saw that there was no other boat there but one, and that Jesus had not gone with his disciples aboard the boat, but that his disciples had gone away alone (however other boats came in 23 from Tiberias near the place where they had eaten the bread after the Lord had given thanks): when 24 the crowd, then, saw that Jesus was not there,

* *In the direction of Capernaum.* According to St. Mark (6. 45) their course was directed to Bethsaida. This was probably Bethsaida Julias, on the northeastern shore, or rather its landing-place, where they were to take Jesus on board, and proceed across the sea to Capernaum. But the wind blowing heavily from the north must have driven them out of their course, and when Jesus met them they must have been about the middle of the lake. They landed at the plain of Gennesaret (Matt. 14. 34; Mark 6. 53) on the western shore, whence a walk of no great length to the northward brought them to Capernaum, where the multitude which had been miraculously fed found them the next day.

nor his disciples, they themselves got into the boats and came to Capernaum looking for Jesus.

- 25 When they had found him on the other side of the lake, they said to him: "Rabbi, when did 26 you come here?" Jesus answered them: "Most assuredly I tell you, you seek me, not because you saw miracles, but because you ate of the loaves, and 27 were satisfied. Labor not for the food which perishes, but for the food which endures unto everlasting life, which the Son of man will give you:
- ^aJohn 1. 32.
^bMatt. 3. 17,
and 17. 5.
- 28 ^afor him has God, the Father, sealed."* They said to him therefore: "What must we do, that 29 we may perform the works of God?" Jesus answered them: "This is the work of God, that you 30 believe in him whom he has sent." They said to him therefore: "What do you perform as a sign, that we may see it, and believe you? what *miracle* 31 do you work? Our forefathers ate the manna in the desert; as it is written, ^b"He gave them bread 32 out of heaven to eat.'" Jesus therefore said to them: "I tell you most certainly, it was not Moses who gave you the bread out of heaven; but my 33 Father gives you the true bread out of heaven. For the bread of God is that which comes down out of 34 heaven, and gives life to the world." They said to him therefore: "Lord, always give us this bread."
- 35 Jesus said to them: "I am the bread of life: he who comes to me shall not hunger, and he who believes in me shall never thirst. But I told you that you 36 have seen me and yet do not believe. Everything which the Father gives me shall come to me; and him 38 who comes to me I will by no means cast out. For I am come down from heaven, not to do my own will, 39 but the will of him who sent me. And this is the will of him who sent me, that of everything which he has given me I should lose nothing, but should 40 raise it up on the last day. For this is my Father's

* *Him has God, the Father, sealed*: that is, vouched for, as it were by a sealed commission. The miracles which he worked were divine seals of his commission from the Father.

will, that every one who beholds the Son, and believes in him, may have eternal life; and I will raise him up on the last day.” So the Jews murmured ⁴¹
¹at him, because he said: “I am the living bread which came down out of heaven;” and they said: ⁴²
^a“Is not this Jesus, the son of Joseph, whose father and mother we know? how can he now say: ‘I am come down out of heaven?’” Jesus answered them: ⁴³
“Murmur not among yourselves. No one can come ⁴⁴to me, unless the Father who sent me draws him; and I will raise him up on the last day. It is written ⁴⁵
in the prophets, ^b‘And they shall all ²learn of God.’ Every one who has listened to the Father, and has learned, comes to me. ^cNot that any man has ⁴⁶seen the Father, except him who is from God; he has seen the Father. I tell you most assuredly, he ⁴⁷
who believes in me has everlasting life.”

“I am the bread of life. Your forefathers ate the ⁴⁸manna in the desert, and they died. This is the ⁴⁹bread which comes down out of heaven, that one ⁵⁰may eat of it and not die. I am the living bread ⁵¹which came down out of heaven. If any man eat ⁵²of this bread, he shall live forever: * yes, and the bread which I will give is my flesh, for the life of the world.” So the Jews wrangled with one another, ⁵³saying: “How can this man give us his flesh to eat?” Jesus therefore said to them: “I tell you ⁵⁴most certainly, that unless you eat the flesh of the Son of man,† and drink his blood, you have no life

* *He shall live for ever.* St. Cyril of Alexandria says: “Inasmuch as the flesh of the Saviour has been made life-giving by its union with the Word of God, which is naturally The Life, we, when we eat of it, then have life in us, being united with that which has been made Life.”

† *Unless you eat the flesh of the Son of man.* These words of Jesus cannot be taken in the sense of mental eating, or mere believing in him, nor in the sense of acquiring his merits and making them our own. They can only be understood in their literal sense; for he speaks of what is *truly food* and *truly drink*; nor does he correct the Jews as misapprehending him when they take his words literally and are scandalized, when a word of explanation would have dissipated their difficulties; but he confirms their interpretation of his words by repeating them with still more force, and allows the

¹Or, *concerning him*

^aMatt. 13. 55.
Mark 6. 3.

^bIs. 54. 13.

²Lit. *be teachable ones of God.*

^cMatt. 11. 27.

The Gos-
pel for the
Feast of
Corpus
Christi.

55 in yourselves. He who eats my flesh and drinks my blood has everlasting life; and I will raise him up
 56 on the last day. For my flesh is real food, and my
 57 blood is real drink. He that eats my flesh and
 58 drinks my blood abides in me, and I in him. As
 the living Father sent me, and I live because of the
 Father; so he who eats me, he also shall live because
 59 of me. This is the bread which came down out of
 heaven. Not as your forefathers ate the manna, and
 died; he who eats this bread shall live for ever." ¶
 60 These things he said in the synagogue, as he taught
 in Capernaum.

5. *The Effect of the Discourse.*

¹ Or, *him*

² Lit. *cause you to stumble.*

^a John 3. 13.

³ Or, *profit at all*

61 Many therefore of his disciples, when they heard
 this, said: "This is a hard saying; who can listen
 62 to ¹it?" But Jesus, knowing in himself that his
 disciples murmured at this, said to them: "Does this
 63 ²scandalize you? ^aWhat then if you should behold
 the Son of man ascending to where he was before? *
 64 It is the spirit [†] that makes alive; the flesh cannot
 65 ³help at all: the words which I have spoken to you,
 are spirit, and are life. But there are some of you
 who do not believe." For Jesus knew from the
 66 beginning who they were that did not believe, and
 who it was that would betray him. And he added:
 "For this reason have I said to you, that no one can
 come to me, unless it be granted him by the Father."

disciples who are scandalized to leave him, and would even have permitted his apostles to go, had they not believed and accepted his words in their literal sense.

* *Ascending to where he was before.* Jesus points to his ascension as evidence about to be given of his divine authority, and therefore of the truth of the mystery he has just proposed to their belief.

† *The spirit.* This may be understood of the Divine Spirit, who gives life and understanding, or of the spiritual man divinely enlightened: *the flesh* is the carnal understanding and affections of man, which can give no help to the comprehending of spiritual truths. Or, the verse may be interpreted thus: *the flesh cannot profit at all*, as they understood it, as the flesh of a corpse divided in pieces, or as flesh sold in the shambles: *but it is the spirit that makes alive*, the living flesh and blood of Jesus, his Humanity united inseparably to his Divinity.

8. *Peter Makes an Act of Faith.*

¹ Upon this many of his disciples went back, and no longer accompanied him. So Jesus said to the twelve: “Do you also desire to go away?” Simon Peter answered him: “Lord, to whom shall we go? you have the words of eternal life.” ² And as for us we steadfastly believe, and we know, that you are ³ the Holy One of God.” Jesus answered them: “Did I not choose you the twelve, and one of you is a devil?” Now he meant Judas the son of Simon Iscariot, for this man, who was one of the twelve, was about to betray him.

After this Jesus went about in Galilee: for he would not go about in Judæa, because the Jews were seeking to kill him.

§ 3.—JESUS IN JERUSALEM AT THE FEAST OF TABERNACLES.

1. *Jesus and His Kinsmen.*

Now the Jewish Feast of Tabernacles was at hand. So his kinsmen said to him: “Depart from hence, and go into Judæa, that your disciples also may behold your works which you are doing. For no man does anything in secret when he himself seeks to be famous. If you do these things, show yourself to the world.” For not even his kinsmen believed in him. Jesus therefore said to them: “My time is not yet come; but your time is always ready. The world cannot hate you; but me it hates, because I testify of it that its deeds are evil. Go up yourselves to the feast; but I am not yet going up to this feast, because my time is not yet completed.” Having said this to them, he still remained in Galilee.

But when his kinsmen had gone up to the feast, then he also went up, not publicly, but as it were in secret. So the Jews were looking for him at the feast, and kept saying: “Where is he?” And there was much whispered talk among the multitudes concerning him. Some said: “He is a good man;” others said: “Not so, but he is leading the populace astray.”

¹ Or, *From this time*

^a Matt. 16. 16.
Mark 8. 29.
Luke 9. 20.

² Lit. *have believed: the perfect tense often expresses a settled state of mind.*

³ V. and some MSS. read *the Christ, the Son of God.*

13 However, no one spoke openly of him for fear of the Jews.

2. *Jesus Testifies of Himself in the Temple.*

14 But when it was now the middle of the feast, Jesus went up into the temple, and began teaching. The Jews therefore wondered, saying: “How has this man a knowledge of letters,* since he has never learned?”

¹Or, teaching
16 Jesus therefore answered them: “My ¹doctrine is not mine, but his who sent me. If any man wills to do his will, he shall know regarding the doctrine, whether it is from God, or whether I speak from myself. He who speaks from himself seeks his own glory: but he whose aim is the glory of him who sent him, he is true, and there is no injustice in him. Did not Moses give you the law, yet not one of you observes the law? ^aWhy do you seek to kill me?” The multitude answered: “You have a devil: who wants to kill you?” Jesus answered them: “I did one work, ²and because of this you all wonder.†

²Or, and you all wonder.
Because of this Moses has given you, &c.
22 Moses has given you circumcision (not that it is of Moses, but of your forefathers); and on the sabbath 23 you circumcise a man. If a man receives circumcision on the sabbath, that the law of Moses may not be broken, are you angry with me because I entirely 24 cured a man on the sabbath? Judge not according to appearance, but form your decision justly.”

25 Some therefore of the men of Jerusalem said: “Is not this he whom they seek to kill? And, look you, he is speaking in public, and they say nothing to him. Can it be that the rulers have come to know for a 27 truth that this is the Christ? However we know where this man comes from: whereas when the Christ comes, no one will know from where he comes.”
28 Thereupon Jesus exclaimed aloud while teaching in

* *A knowledge of letters:* That is, of the Holy Scriptures, which he freely quoted and explained.—Since he has never learned: has never been a disciple of any of the Rabbis.

† *Because of this you all wonder:* That is, you are shocked at it, because it was performed on a Sabbath. The work was the cure of the infirm man on a Sabbath, on the preceding visit of Jesus to Jerusalem (ch. 5).

the temple, saying: “ You both know me, and know from where I am; and I **am** not come of myself, but he who sent me is true, whom you know not. I know ²⁹ him; because I am from him, and he sent me.” They ³⁰ sought therefore to arrest him; yet no one laid hands on him, because his hour was not yet come. But of ³¹ the populace many believed in him; and they said: “ When the Christ does come, will he work more miracles than this man works? ”

3. Jesus and the Officers Sent to Seize him.

The Pharisees heard the multitude whispering ³² these things about him; and the chief priests and the Pharisees sent officers to arrest him. Jesus accord- ³³ ingly said: “ A little while longer I am with you, and then I go to him who sent me. ^a You will seek ³⁴ ^a John 13.33. me, and you shall not find me; and where I am you cannot come.” The Jews therefore said among ³⁵ themselves: “ Where will this man go that we shall not find him? will he go to the Dispersion* among the Greeks, and teach the Greeks? What sort of speech ³⁶ is this that he has made: ‘ You will seek me, and shall not find me: and where I am you cannot come? ’ ”

4. The Last Day of the Feast.

a. The Living Water.

Now on the last day, the great day of the feast, ³⁷ Jesus stood and cried: “ If any man thirsts, let him come to me, and drink. He that believes in ³⁸ me, as the scripture has said: ^b “ From ¹ within him shall flow rivers of living water.” Now this he said ³⁹ of the Spirit, which those who believed in him were to receive: for the Spirit was not yet given, because Jesus was not yet glorified.

^b Is. 58. 11.
¹ Lit. *From his belly*: a Hebraism.

b. Various Opinions of the People.

Some of the multitude therefore, when they heard ⁴⁰

* *The Dispersion*: a general term, including all the Jews who lived among Gentile nations. Some understand it of the Gentiles themselves.

^a See Deut.
18. 15, 18.

^b Mich. 5. 2.
Matt. 2. 6.

these words said : “ This is certainly ^a the Prophet.”
 41 Others said : “ This is the Christ.” But some said :
 42 “ What, does the Christ come out of Galilee? Has
 not the scripture said that the Christ comes of the
 race of David, and ^b from Bethlehem, the village
 43 where David was ? ” So a dissension arose among
 44 the multitude on account of him ; and some of them
 wanted to arrest him, but no one laid hands on him.

c. *The Opinion of the Sanhedrin.*

45 The officers therefore came to the chief priests and Pharisees ; and they said to them : “ Why did you
 46 not bring him ? ” The officers replied : “ No man ever
 47 spoke as he does.” The Pharisees therefore answered
 48 them : “ Are you also led astray ? Has a single one of
 49 the rulers believed in him, or of the Pharisees ? But
 this rabble, who know not the law, are a cursed set.”
 50 ^cNicodemus, one of themselves, who had previously
 51 come to him, said to them : “ Does our law sentence
 a man, unless it first hears from himself, and knows
 52 what he has done ? ” They answered him : “ Are you
 also of Galilee ? Search, and see that no prophet
 53 arises from Galilee.” ¹ And every man returned to
 8 his own house ; but Jesus went to the Mount of Olives.

5. *The Episode of the Woman Taken in Adultery.*

2 And early in the morning he came again into the temple, and all the people came to him ; and he sat down and taught them.
 3 And the scribes and Pharisees brought to him a woman taken in adultery ; and having set her in the
 4 midst, they said to him : “ Master, this woman has been
 5 caught in adultery, in the very act. Now in the law
 Moses commanded us to stone such *women* ; what
 6 then do you say ? ” And they said this to entrap
 him, that they might have an information to lodge
 against him. But Jesus stooping down wrote with his
 7 finger* on the ground. But when they persisted in

¹ Some MSS.
omit this
verse, and
ver 1-11 of
ch. 8.

* *Wrote with his finger on the ground*, as paying no attention to their insidious question : or, as some suppose, he wrote in the dust the secret sins of the accusers.

questioning him, he raised himself up, and said to them : “ Let him that is without sin among you first cast a stone at her.” And again stooping down he wrote on the ground. And they, upon hearing this, went out one by one, beginning with the eldest men even to the youngest : and Jesus was left alone, and the woman where she was in the midst. And Jesus raising himself up said to her: “ Woman, where are they ? did no one condemn you ? ” And she said : “ No one, Lord.” And Jesus said : “ Neither do I condemn you : go, and sin no more.”

6. *Further Discourses at the Feast.*

a. *Both He and the Father Testify to His Mission.*

Again therefore Jesus spoke to them, saying : “ I am the Light of the world : he that follows me shall not walk in the darkness, but shall have the light of life.” The Pharisees accordingly said to him : “ You are testifying about yourself ; your testimony is not true.” Jesus answered them : “ Even if I do testify about myself, my testimony is true, because I know from where I came, and where I go ; but you know not from where I come, or where I go. You condemn from a human standpoint ; I condemn no one ; yet even if I should condemn, my decision would be a true one ; for I am not alone, but I and the Father who sent me. ¹ Moreover, in your law it is written, that the testimony of two men is true. I am the one testifying about myself, and the Father who sent me gives testimony about me.” They said to him therefore : “ Where is your father ? ” Jesus replied : “ You know neither me nor my Father : if you knew me, you would know my Father also.” These words he spoke in the treasury, while teaching in the temple ; and no one arrested him, because his hour was not yet come.

b. *Under Threat of Eternal Condemnation for Unbelief He Declares his Divinity.*

Accordingly he said to them again: “ I am going away, and you will seek me, and you shall die in your sin. Where I am going, you cannot come.”

¹ Lit. according to the flesh.

^a Deut. 17. 6, and 19. 15.
Matt. 18. 16.

22 So the Jews said: “Will he kill himself, since he
 23 says, ‘Where I am going you cannot come?’” And
 he said to them: “You are from beneath; I am
 from above: you are of this world; I am not of this
 24 world. Therefore I told you that you shall die in

¹Or, *I am he*

25 your sins: for unless you believe that¹ *I AM*,^{*} you
 shall die in your sins.” They said to him there-
 fore: “Who are you?” Jesus said to them: ²“That
 which also I declare to you—The Beginning.

26 “I have many things to declare and to judge con-
 cerning you; but he who sent me is true; and the
 things which I heard from him, these I declare to the
 27 world.” And they did not perceive that he spoke to
 28 them of the Father. Jesus therefore said: “When you
 have lifted up[†] the Son of man, then shall you know
 that¹ *I AM*: ³and I do nothing of myself, but as the
 29 Father instructed me I declare these things. And
 he who sent me is with me; he has not left me alone;
 for I always do the things that are pleasing to him.”

²Or, *That which I declare to you from the beginning*

³V. *The Beginning, who also speak to you.*

³Or, *and that I do nothing*

c. *The True Children of Abraham and the Children of the Devil. Final Declaration of the Divinity of Christ.*

30 While he made these declarations, many believed
 31 in him. Jesus therefore said to those Jews who had
 believed him: “If you are steadfast in my doctrine,
 32 you will be truly my disciples; and you shall know the
 33 truth, and the truth shall set you free.” They an-
 swered him: “We are the descendants of Abraham,
 and have never yet been in slavery to any man: how
 34 can you say, ‘You shall be set free?’” Jesus answered
 them: “I tell you most certainly, that every one who

* *I AM*. This expression occurs three times in this discourse (ver. 24, 28, 58). It is the name that God delivered to Moses (Ex. 3. 14) as the Divine Name, the Ineffable Name which the Hebrews never pronounced—Jahveh (Jehovah). It denotes Essential Being. St. Augustin considers that this is the meaning of “I am” as used by Our Lord in this discourse. Moreover, the Jews seem to have understood the expression thus, for they were at the moment overawed, and asked him, “Who are you?” (ver. 25) and many believed in him (ver. 30). If, however, the marginal rendering *I am he* is preferred, it is to be understood of Christ’s Messiahship and Sonship.

† *When you have lifted up*: that is, on the cross.

commits sin is the slave of sin. Now the slave does 35
 not dwell in the house forever; the Son dwells *there*
 forever. If therefore the Son shall set you free, 36
 you shall be free indeed. I know that you are the 37
 descendants of Abraham; but you seek to kill me,
 because my word makes no progress in you I de- 38
 clare the things which I have seen¹ with my Father:
 and you also perform the things which you have heard
 from your father." They answered him: "Our 39
 father is Abraham." Jesus said to them: "If you
 are the children of Abraham do the deeds of Abra-
 ham. But now you seek to kill me, a man who has 40
 told you the truth, which I heard from God: this
 Abraham did not do. You do the deeds of your 41
 father." They said to him: "We were not born of
 fornication; we have one Father, God" Jesus said 42
 to them: "If God were your Father, you would love
 me: for I proceeded forth and come from God; for
 I have not come of myself, but he sent me. Why 43
 do you not recognize my language?* Because you
 cannot listen to my² doctrine. You are from your 44
 father the devil, and the desires of your father it is
 your will to do. He was a manslayer† from the be-
 ginning, and stood not in the truth, because truth is
 not in him. When he speaks a lie, he speaks out of
 his own *heart*; for he is a liar, and the father of such.
 But because it is I who speak the truth, you do 45
 not believe me. Which of you convicts me of sin? 46
 If I speak truth, why do you not believe me?
 He that is of God listens to the words of God: 47
 you for this reason do not listen to them—because
 you are not of God." The Jews answered him: 48
 "Do we not say well that you are a Samaritan, and
 have a devil?" Jesus answered: "I have not a 49
 devil; but I honor my Father, and you dishonor
 me. But I do not seek my own glory: there is One 50

¹ Some MSS.
 read with the
 Father: do
 you therefore
 perform the
 things which
 you have
 heard from
 the Father.

The Gos-
 pel for Pas-
 sion Sun-
 day.

* *Why do you not recognize my language* as the words of the Son of God and your Messiah? Because you cannot receive my doctrine on account of your evil will.

† *He was a manslayer*. The devil, by leading our first parents into sin, brought death upon all men.

- 51 who seeks it and gives judgment. I tell you most truly, if a man holds to my doctrine, he shall never see death." The Jews said to him: "Now we know that you have a devil. Abraham is dead, and the prophets; yet you say, 'If a man holds to my doctrine, he shall never taste of death.'
- 53 Are you greater than our father Abraham, who is dead? and the prophets are dead: whom do 54 you make yourself?" Jesus answered: "If I glorify myself, my glory is nothing: it is my Father who glorifies me, of whom you say that he is 55 your God; and you have not known him: but I know him; and if I say that I do not know him, I shall be like you—a liar: but I do know him, 56 and I hold to his doctrine. Your father Abraham ¹ rejoiced to see my day; and he saw it, and was glad." *
- 57 The Jews therefore said to him: "You are not yet 58 fifty years old, and have you seen Abraham?" Jesus said to them: "Most truly I tell you, before Abraham was, I AM."
- 59 They took up stones therefore to cast at him: but Jesus became hidden, and went out of the temple. ♣

¹Or, desired
with joyful
anticipation
to see

§ 4.—THE CURE OF THE MAN BORN BLIND.

1. *The Miracle.*

- 9 And as he passed by he saw a man blind from his 2 birth. And his disciples asked him: "Rabbi, who sinned, this man, or his parents, that he should be 3 born blind?" Jesus replied: "Neither did this man sin, nor his parents: but *it was* that the works of 4 God might be manifested in him. I must perform the works of him who sent me, while it is day: the 5 night is coming when no one can work. While I am in the world I am the Light of the world."

* *He saw it, and was glad.* Abraham saw the time of the Messiah in prophetic vision. Or, he saw it because the Incarnation was revealed to him in limbo.

When he had spoken thus, he spat on the ground,* 6
and made clay of the spittle, and smeared the clay
upon his eyes, and said to him: “Go, wash in the 7
pool of Siloam;” which is translated “Sent.” Ac-
cordingly he went away, and washed, and returned
seeing.

The neighbors, therefore, and they who had seen 8
him before, for he was a beggar, said: “Is not this
he who used to sit and beg?” Some said: “It is
he;” others said: “Not at all, but he is like him;” 9
he said: “I am he.” So they said to him: “How 10
then were your eyes opened?” He replied: “The 11
man who is called Jesus made clay, and anointed my
eyes, and said to me, ‘Go to Siloam, and wash:’ so
I went, and washed, and received my sight.” They 12
said to him: “Where is he?” He said: “I do not
know.”

2. *Its Effect upon the Pharisees.*

They brought the once blind man before the Phar- 13
isees. Now it was the sabbath on which Jesus made 14
the clay and opened his eyes. So the Pharisees also 15
questioned him over again as to how he had got his
eyesight; and he said to them: “He put clay upon 16
my eyes, and I washed, and I see.” Whereupon 16
some of the Pharisees said: “This man is not of God,
because he does not keep the sabbath;” but others
said: “How can a man who is a sinner work such
miracles?” and there was a dissension among them.
So they said to the blind man again: “And you— 17
what do you say of him, now that he has opened
your eyes?” and he said: “He is a prophet.”

The Jews, then, did not believe it of him that he 18
had been blind, and had received his sight, until
they called the parents of him who had received his

* *He spat on the ground.* The miracle of the cure of the blind man, with its attendant ceremonies, represents the restora-
tion of the human race to the supernatural order. The man
blind from his birth is our race; the clay and the spittle repre-
sent the merits of The Sacred Humanity of our Lord; the
waters of Siloam are the waters of baptism, in which those
merits are applied to us.

19 sight, and questioned them, saying: “Is this your son, who you say was born blind? how then can he 20 now see?” His parents answered: “We know that 21 this is our son, and that he was born blind; but how it is that he can now see, we do not know; or who opened his eyes, we for our part do not know: ask 22 him; he is of age; he will speak for himself.” His parents said this, because they were in dread of the Jews: for the Jews had already agreed that if any one confessed him to be Christ he should be expelled 23 from the synagogue. Therefore his parents said: “He is of age; ask him.”

3. *The Action of the Sanhedrin.*

24 So a second time they called the man who had been blind, and said to him: “Give glory to God: we know 25 that this man is a sinner.” He answered therefore: “Whether he is a sinner, I know not: one thing I 26 do know, that whereas I was blind, now I see.” So they said to him: “What did he do to you? how 27 did he open your eyes?” He answered them: “I told you just now, and ¹you did not listen; why do you want to hear it again? can it be that you also 28 wish to become his disciples?” They reviled him, and said: “You are his disciple; but we are Moses’ 29 disciples. We know that God has spoken to Moses; but as for this man, we know not where he comes 30 from.” The man answered them: “Why, here is a marvelous thing, that you do not know from where 31 he comes, and yet he opened my eyes. We know that God does not hear sinners; but if any one is a wor- 32 shipper of God, and does his will, him he hears. Since the world began it was never heard that any 33 one opened the eyes of one born blind. If this man were not from God, he could do nothing.” 34 They answered him: “You were totally born in sins, and do you teach us?” And they expelled him. 35 Jesus heard that they had expelled him, and meeting him, he said to him: “Do you believe in the Son

¹ V. *you heard.*

of God?" He replied : "And who is he, Lord, that 36 I may believe in him?" Jesus said to him : "You 37 have both seen him, and it is he who is talking with you." And he said : "Lord, I believe;" and he 38 worshipped him.

4. *Jesus Foretells the Blinding of the Jews and the Enlightenment of the Gentiles.*

And Jesus said : "For judgment I came* into this 39 world, that they who do not see may see, and that they who see may become blind." Some of the 40 Pharisees who were with him heard this, and said to him : "What, are we also blind?" Jesus said to 41 them : "If you were blind,† you would have no sin: but now that you say, 'We see,' your sin remains.

5. *The Good Shepherd.*

10

"I tell you most truly, he who does not enter by the door into the sheepfold, but climbs in some other way, that man is a thief and a robber; but he who enters 2 by the door is the shepherd of the sheep. To him the 3 porter opens the door; and the sheep listen to his voice; and he calls his own sheep by name, and leads them out. When he has brought out all his own *sheep*, he 4 goes before them, and the sheep follow him; for they know his voice. But a stranger they will not follow, 5 but will flee from him; for they know not the voice of strangers." Jesus told them this allegory; but 6 they did not understand what he said to them.

Jesus therefore said to them again : "I tell you most truly, I am the door of the sheep. All who ever came¹ independently of me‡ are thieves and

⁷ ¹Or, before
⁸ ^{me} V. omits
these words.

* *For judgment I came.* The coming of Christ was to be to many an occasion of spiritual illumination, but to others, of spiritual blindness. By a just judgment many who see—who have opportunity of knowledge—become blind through pride and prejudice.

† *If you were blind*—if you were without the means of seeing the truth—you would not be culpable.

‡ *Independently of me.* Some translate the Greek *before me*; but it evidently means *independently of me—præter me*, as St. Augustine explains it. All who came without divine appointment are not true shepherds, but thieves and robbers.

9 robbers; but the sheep did not listen to them. I am the door: if any man enter by me, he shall be saved,
 10 and shall go in and go out, and find pasture. The thief comes only to steal, and to kill, and to destroy.
 I came that they may have life, and may have it
 11 abundantly. I am the good shepherd. The good
 12 shepherd lays down his life for his sheep. But he
 that is a hireling, who is neither shepherd nor owner
 of the sheep, on seeing the wolf coming, leaves the
 sheep and takes to flight; and the wolf snatches and
 13 scatters them: *he flees* because he is a hireling, and
 14 does not care for the sheep. I am the good shepherd;
 15 and I know my own, and my own know me, ^aas the
 Father knows me, and I know the Father: and I
 16 lay down my life for my sheep. And other sheep* I
 have, which are not of this fold: those too must I
 bring, and they shall hear my voice; and there
 17 shall be one flock, one shepherd. Therefore the
 Father loves me, because I lay down my life, that
 18 I may take it again. No one takes it from me,
 but I lay it down of my own accord; I have power
 to lay it down, and I have power to take it again.
 This commandment I received from my Father.”
 19 Dissension arose again among the Jews because of
 20 these words. And many of them said: “He has a
 devil, and is mad; why do you listen to him?”
 21 Others said: “These are not the utterances of one
 possessed with a devil. Can a devil open the eyes of
 the blind?”

The Gos-
pel for the
Second
Sunday af-
ter Easter,
and for St.
Thomas
Becket's
Day, Dec.
29.

^a Matt. 11. 27.
Luke 10. 22.

§ 5.—JESUS AT THE FEAST OF THE DEDICATION.

1. *Jesus Consubstantial with the Father.*

22 And it was the feast of the Dedication at Jerusa-
 23 lem; it was winter; and Jesus was walking in the
 24 temple in Solomon’s porch. The Jews accordingly
 surrounded him, and said to him: “How long are

* *Other sheep*: that is, the Gentiles. This may also be applied to those whom Christ leads into his Church out of heresy or infidelity.

you going to ¹hold us in suspense? If you are the Christ, tell us plainly." Jesus answered them: "I 25 told you, yet you do not believe: the works which I do in my Father's name, these give evidence about me. But as for you, you do not believe, because you 26 are not of my sheep. My sheep listen to my voice, 27 and I know them, and they follow me; and I give 28 them eternal life; and they shall never perish, and no one shall snatch them out of my hand. That which 29 my Father has endowed me with* is greater than all things; and no one is able to snatch ²them out of my Father's hand. I and the Father are one." ²Or, any-
thing
30

2. *The Jews Attempt to Stone Him.*

The Jews therefore took up stones to stone him. 31 Jesus answered them: "Many good works have I 32 shown you from the Father; for which of these works do you stone me?" The Jews answered him: 33 "We do not stone you for a good work, but for blasphemy; and because you make yourself God, whereas you are a man." Jesus answered them: 34 "Is it not written in your law, ^a'I said, you are gods?' † If he called those gods to whom the word 35 of God came (and the scripture cannot be broken), do you say of him whom the Father ³consecrated ‡ 36 ³Or, sanctified and sent into the world, 'You blaspheme;' because I said, I am the Son of God? If I do not perform 37 the works of my Father, do not believe me. But if 38

¹ Lit. take away our life?
or, lift up our soul?

* *That which my Father has endowed me with:* that is, the omnipotent Divine Nature, which is communicated to the Son in the Eternal Generation. St. Augustine says: "The Father is God, not from the Son; the Son is God from the Father: therefore the Father by the Generation of the Son gave him to be God, by the Generation gave him to be coëternal, by the Generation gave him to be equal. This is that which is greater than all things."

† *You are gods.* They whom God has clothed with authority are called gods, since they hold to men the place of God.

‡ *Whom the Father consecrated, or sanctified.* The Father consecrated or sanctified the Son by the communication of his own Nature, and sent him in the Eternal Generation. Or, the Father consecrated the Sacred Humanity by uniting it to the Person of the Son in the Hypostatic Union, and sent him into the world in the Incarnation.

I do perform them, though you do not believe me, believe the works: that you may know and understand that the Father is in me, and I in the Father."

39 They sought again to arrest him, and he escaped out of their hands.

3. *He Retires Beyond the Jordan.*

40 He went away again beyond the Jordan into the place where John was at first baptizing, and stayed **41** there. And many came to him; and they said: **42** "John, indeed, worked no miracle; but everything that John said of this man was true." And many believed in him there.

§ 6.—LAZARUS RAISED TO LIFE.

1. *Account of the Resurrection of Lazarus.*

11 Now a certain man was sick, Lazarus of Bethany,

^aJohn 12. 3.
Matt. 26. 7.
Mark 14. 3.
Luke 7. 37,
38.

2 of the village * of Mary and her sister Martha. ^aAnd it was that Mary who anointed the Lord with ointment, and wiped his feet with her hair, whose brother **3** Lazarus was sick. The sisters therefore sent to him, saying: "Lord, he whom you love is sick."

4 But when Jesus heard it, he said: "This sickness is not unto death, but for the glory of God, that the **5** Son of God may be glorified by it." Now Jesus **6** loved Martha, and her sister, and Lazarus. When he heard then that he was sick, he still remained **7** two days in the same place. Then after this he said to the disciples: "Let us return to Judæa again."

8 The disciples said to him: "Rabbi, the Jews were but now attempting to stone you; and are you going **9** there again?" Jesus answered: "Are there not twelve hours in the day? If a man walks in the day, he does not stumble, because he sees the light of this **10** world; but if a man walks in the night, he stumbles, **11** because the light is not with him." Thus he spoke;

* *Of the village.* There would appear to be a distinction between this *village*, and *Bethany*, mentioned immediately before. It seems therefore that while Lazarus and his sisters were then living in Bethany, they originally came from this unnamed village—perhaps Magdala in Galilee.

and after this he said to them : “Our friend Lazarus is fallen asleep; but I am going that I may wake him out of sleep ” So his disciples said : “Lord, if 12 he is fallen asleep, he will ¹ recover.” Now Jesus 13 ^{*Lit. be saved.*} had spoken of his death; but they thought he was speaking of the repose of sleep. Then therefore 14 Jesus said to them plainly: “Lazarus is dead; and 15 I am glad for your sakes that I was not there, that you may believe; however, let us go to him.” Thomas accordingly, who was called ² Didymus, said 16 ^{*That is, Twin.*} to his fellow-disciples: “Let us also go, that we may die with him.”

So when Jesus arrived, he found that he had already 17 been in the tomb four days Now Bethany was near 18 Jerusalem, about fifteen furlongs distant; and many 19 of the Jews had come to Martha and Mary, to console them about their brother. Martha, accord- 20 ingly, when she heard that Jesus was coming, went and met him: but Mary still sat in the house. Martha therefore said to Jesus: “Lord, if you had 21 been here, my brother would not have died. But 22 even now I know that, whatever you shall ask of God, God will give you.” Jesus said to her: 23 “Your brother shall rise again.” Martha said to 24 him: ^a“I know that he shall rise again at the resurrection on the last day.” Jesus said to her: 25 ^b“I am the resurrection and the life; he who believes in me, though he die, yet shall he live; and 26 whoever lives and believes in me shall never die. Do you believe this?” She said to him: “Yes, 27 Lord: I ³steadfastly believe that you are the Christ, the Son of God, the one coming into this world.” And when she had said this, she went 28 away, and called her sister Mary secretly, saying: “The Master is here, and calls for you.” She, when 29 she heard this, rose quickly, and went to him. Now Jesus had not yet entered the village, but 30 was still at the place where Martha had met him. The Jews, then, who were with her in the house, 31 and were condoling with her, when they saw that Mary rose up hastily and went out, followed her,

^a John 5. 29.
Luke 14. 14.

^b John 6. 40.

³ See mar-
ginal note
on John
6. 70.

¹Lit. *wail*.

supposing that she was going to the tomb to ¹ weep there. Mary therefore, when she came where Jesus was, and saw him, fell down at his feet, saying to him : “Lord, if you had been here, my brother would not have died.” Jesus therefore, when he saw her weeping, and the Jews ² weeping who had come with her, groaned in the spirit, and was troubled,* and said : “Where have you laid him?” They said to him : “Lord, come and see.” Jesus wept. The Jews therefore said : “Behold how he loved him!” But some of them said :^a “Could not he, who opened the eyes of him who was blind, have caused that this man also should not die?” So Jesus again groaning in himself comes to the tomb. Now it was a cave, and a stone lay against it. Jesus said : “Take away the stone.” Martha, the sister of him who was dead, said to him: “Lord, by this time his odor is offensive : for he is *dead* four days.” Jesus said to her : “Did I not tell you that, if you believe, you shall see the glory of God?” So they took away the stone ; and Jesus raised his eyes, and said : “Father, I thank thee that thou didst hear me. And I know that thou hearest me always : but because of the crowd standing about I ³ spoke,† that they may believe that thou didst send me.” When he had said this, he called with a loud voice: “Lazarus, come forth.” And he who was dead came forth, swathed hand and foot with bandages ; and his face was bound about with a napkin. Jesus said to them : “Loose him, and let him go.”

^aOr, *asked it*

2. *The Conspiracy of the Sanhedrin Against Jesus.*

Many therefore of the Jews, who had come to Mary and seen what he had done, believed in him.

* *Was troubled.* The original is, literally, *troubled himself*. St. Augustine says, “ You are troubled against your will : Christ was troubled because such was his good pleasure.”

† *I spoke :* that is, asked of the Father the resurrection of Lazarus : or rather, willed it ; the human will being so perfectly united to the Divine will, that the Divine will was certain to perform the desires of the human will.

But some of them went off to the Pharisees, and told 46 them what Jesus had done. So the chief priests 47 and the Pharisees assembled the Senate,* and said :

¹“ What are we about? for this man is working many 46
miracles. If we let him alone as he is, all will believe 48 <sup>1 Or, What
shall we do?</sup>
in him ; and the Romans will come and take away 49
both our place and our nation.” But one of them-
selves, ^aCaiaphas, who was high priest that year, said ^{• John 18. 14.}
to them : “ You know nothing at all, nor do you 50
reflect that it is expedient for you that one man
should die for the people, and not the whole nation
perish.” Now this he did not say of his own ac- 51
cord ; but being high priest for that year, he pro-
phesied† that Jesus should die for the nation ; and 52
not for the nation only, but in order that he might
gather together into one the scattered children of
God. So from that day forth they plotted to put 53
him to death.

3. *Jesus Withdraws from Their Rage.*

Jesus therefore moved no longer openly among 54 the Jews, but went away from there to the coun-
try near the desert, to a city called Ephrem ; and
there he stayed with his disciples. Now the Pass- 55
over of the Jews was at hand ; and many went up
to Jerusalem out of the country before the Passover,
to purify themselves. They were looking therefore 56
for Jesus, and remarked to each other, as they stood
in the temple : “ What do you think ? that he is not
coming to the feast ? ” Now the chief priests and
the Pharisees had issued an order, that, if any man
knew where he was, he should disclose it, that they
might arrest him.

* *Assembled the Senate*: the great Jewish council called the Sanhedrin, which is referred to again in ver. 57.

† *He prophesied*. It would appear that anciently the gift of prophecy was attached to the high priesthood (Exod. 28. 30 ; Num. 27. 21). In this instance God was pleased to renew this gift, and to proclaim by the mouth of the high priest that Jesus was to die for both Jews and Gentiles. But Caiaphas understood his words in a sense different from that of the Holy Ghost who inspired him.

§ 7.—THE CLOSE OF OUR LORD'S PUBLIC MINISTRY.

1. *The Supper at Bethany.*

^aMatt. 26. 6.
^bMark 14. 3.

¹Or, *liquid nard*

²See marginal note on Matt. 18. 28.

³Or, *purloining*

⁴Or, *Let her alone, that she may keep it*

12 ^aJesus, therefore, six days before the Passover came to Bethany, where Lazarus was, whom Jesus ^bhad raised to life. So they prepared a supper for him there, and Martha served ; but Lazarus was one of ³those who sat at table with him. Mary therefore took a pound of ointment of ¹pure nard, very costly, and anointed the feet of Jesus, and wiped his feet with her hair ; and the house was filled with the odor of ⁴the ointment. But Judas Iscariot, one of his disciples, who was about to betray him, said : “Why was not this ointment sold for three hundred ²shillings, and given to the poor ?” Now this he said, not because he cared about the poor, but because he was a thief, and kept the purse, ³carrying ⁷what was put therein. Jesus therefore said : ⁴“Suffer her to keep it for the day of my burial. For the poor you have always with you ; but me you have not always.”

2. *The Conspiracy Against Lazarus.*

9 The common people of the Jews, therefore, knew that he was there ; and they came, not on account of Jesus only, but also that they might see Lazarus, ¹⁰whom he had raised from the dead. But the chief ¹¹priests plotted to put Lazarus also to death ; because on account of him many of the Jews were withdrawing *from them* and believing in Jesus.

3. *The Triumphal Entry of Jesus into Jerusalem.*

12 On the following day a great multitude who had come to the feast, learning that Jesus was coming ¹³to Jerusalem, took the branches of the palm-trees, and issued forth to meet him, shouting : ^b“Hosanna ! Blessed is ^cthe king of Israel, who comes in the name ^dof the Lord !” ^dAnd Jesus having found a young ¹⁵ass seated himself upon it ; as it is written : ^e“Fear not, daughter of Sion : behold, thy King comes, sitting on an ass's colt.” These things his disciples

^bMatt. 21. 9.
^cMark 11. 9.
^dLuke 19. 38.
^eJohn 1. 49.
^fMatt. 21. 7.
^gMark 11. 7.
^hLuke 19. 35.
ⁱZach. 9. 9.

did not understand at first; but when Jesus was glorified, then they remembered that these things were written of him, and that they did these things to him. The multitude, therefore, that was with ¹⁷ him when he called Lazarus out of the tomb, and raised him from the dead, gave their testimony. For this reason also the crowd came out to meet ¹⁸ him, because they heard that he had worked this miracle. The Pharisees accordingly said among ¹⁹ themselves: "Do you see that we are making no headway? behold, all the world is gone after him."

4. *The Doctrine of the Cross.*

Now there were some ¹Greeks among those who ²⁰Or, *Gentiles* came up to worship at the feast. So these approached ²¹ Philip, who was from Bethsaida of Galilee, and requested him, saying: "Sir, we desire to see Jesus." Philip came and told Andrew: Andrew and Philip ²² came and told Jesus

And Jesus answered them: "The hour is come ²³ that the Son of man should be glorified. I tell ²⁴ you most truly, unless the grain of wheat falls into the ground and dies, it remains alone; but if it ²⁵dies it bears much fruit. ^aHe who loves his life shall lose it; and he who hates his life in this world shall keep it for life eternal. If any man ²⁶serves me, let him follow me; and where I am there shall my ²servant also be. If any man shall serve me, him will the Father honor. Now is my ²⁷soul troubled; and what shall I say? Father, save me ³from this hour.* But for this purpose I came to this hour. Father, glorify thy name." There came ²⁸ therefore a voice out of heaven: "I have both glori-

^{10.}
^a Matt. 10.
39, and 16. 25.
Mark 8. 35.
Luke 9. 24,
and 17. 33.

²Or, *attend-*
ant

³Or, *from*
this hour?

* *Save me from this hour.* The thought of his coming self-sacrifice troubles the human heart of Jesus for the moment. At first, as he had a right to do, he asks the Father to save him from the hour of his awful suffering; but immediately he sets that request aside, and prays, "Father, glorify Thy name." This conflict of feeling, with which Our Lord permitted his soul to be agitated, was renewed in the garden of Gethsemane, and gave occasion to the twofold prayer: "Father, let this cup pass from me; nevertheless, not my will, but thine, be done."

29 fied it, and will glorify it again." The crowd therefore, that was standing by and heard it, said that it had thundered: others said: "An angel has spoken 30 to him." Jesus replied: "This voice has not come 31 for my sake, but for your sakes. Now is the judgment of this world; now shall the prince of this
 The Gos-
 pel for the
 Feast of the
 Exaltation
 of the Holy
 Cross, Sept.
 14.
 32 world be cast out. And I, if I be lifted up from 33 the earth, will draw all men to myself." Now this he said, signifying by what death he was about to 34 die. So the crowd answered him: "We have heard out of the law that the Christ remains for ever:^{*} and how can you say, 'The Son of man must be lifted up?' Who is this Son of man?"
 35 Jesus therefore said to them: "A little while longer is the Light¹ among you. Walk while you have the Light, that darkness may not overtake you; and he who walks in the dark knows not where he is going.
 36 While you have the Light, believe in the Light, that you may become sons of Light."

¹ Or, in

5. Jesus Finally Leaves the Jews.

Having said these things, Jesus departed, and 37 hid himself from them. But though he had worked so many miracles before them, they did not believe 38 in him: that the word of Isaiah the prophet might be fulfilled, which he spoke:

^a Is. 53. 1.

^a "Lord, who has believed our report?

And to whom has the arm of the Lord been revealed?"

39 For this reason they could not believe,[†] because Isaiah said again:

^b Is. 6. 10.

^b "He has blinded their eyes, and hardened their heart;

Lest they should see with their eyes,

* We have heard that the Christ remains for ever. The Jews, relying on a false interpretation of the scriptures, looked for a splendid temporal monarchy which should always endure. They did not want a Messiah who humbly called himself "the Son of man," and was to be lifted up on a cross.

† They could not believe: because they would not, says St. Augustine. The impossibility arose from the perverseness of their own hearts, which was revealed to Isaiah.

And understand with their heart,
And should turn,
And I should heal them.”

These things Isaiah said, because he saw his glory, 41
and spoke of him. Nevertheless many even of the 42
¹chief men believed in him; but on account of the
Pharisees they did not acknowledge ²it, lest they
should be expelled from the synagogue: for they loved 43
the approval of men more than the approval of God.

6. Jesus' Last Words to the People.

And Jesus cried aloud and said: * “He who believes 44
in me, believes not in me, but in him who sent me.
And he who beholds me beholds him who sent me. 45
^a I am come a light into the world, that whoever be- 46 ^bJohn 1. 9.
lieves in me may not remain in the darkness. And if 47
any man hears my words, and does not observe them,
I do not condemn him: for I came not to condemn
the world, but to save the world. ^b He who rejects 48 ^cMark 16. 16.
me, and does not receive my words, ³ has one who con-
demns him: the doctrine which I have declared, that
is what shall condemn him on the last day. For I 49
did not speak from myself; † but the Father him-
self who sent me has himself given me a command-
ment as to what I should speak, and what I should
declare. And I know that his commandment is 50
eternal life. Whatever I declare, therefore, I de-
clare according as the Father has bidden me.”

* *Jesus cried aloud and said.* Perhaps the words that follow
are a summary of the public teaching of Jesus on various
occasions: or they may really belong to the discourse ending
with ver. 36, and are added here by the Evangelist as an after-
thought.

† *From myself:* that is, on my own authority; or, perhaps,
on my own account, for my own ends, or glory. In either
sense, Our Lord speaks as man.

PART III.—JESUS TESTIFYING TO HIS MISSION
AND DIVINITY BY HIS PASSION, DEATH
AND RESURRECTION.

§ 1.—THE PASCHAL SUPPER.

1. *Jesus Washes His Disciples' Feet.*

The Gos-
pel for Holy
Thursday.

^a Matt. 26. 2.
Mark 14. 1.

Luke 22. 1.

¹Or, when
supper was
ended.

13 ^a Before the feast of the Passover, Jesus, knowing that his hour for passing out of this world to the Father had come, having loved his own who were in the world, loved them to the end. And ¹during supper (the devil having already put it into the heart of Judas, the son of Simon Iscariot, to betray him), knowing that the Father had given all things into his hands, and that he came forth from God, and was returning to God, he rose from supper, and laid aside his outer garments,* and taking a towel girded himself. Then he poured water into the basin, and began to wash the disciples' feet, and to wipe them with the towel with which he was girded. So he came to Simon Peter,† who said to him: "Lord, do you mean to wash my feet?" Jesus answered him: "What I am doing you do not know now; but you shall understand it hereafter." Peter said to him: "You shall never wash my feet." Jesus answered him: "If I do not wash you, you shall have no part with me." Simon Peter said to him: "Lord, not my feet only, but also my hands and my head." 10 Jesus said to him: "He who is bathed ‡ only needs

* *Laid aside his outer garments.* Our Lord here takes the part of a servant. When servants waited at table they laid aside their *himatia*, or outer garments, and were girded with a towel, as a modern servant would wear an apron.

† *He came to Simon Peter.* It is probable that Jesus came to Peter first, since the latter showed astonishment, which he would not have felt had he already seen the Lord wash the feet of any other.

‡ *He who is bathed.* It was the custom for persons invited to feasts to bathe beforehand; but, as they wore only sandals, the feet were apt to become dusty, and were washed by servants immediately before the meal. Our Lord gives a spiritual significance to this custom: the bath represents the sacraments of Baptism and Penance; the washing of the feet, the cleansing of minor faults arising from human frailty.—*You*

to wash his feet, but is entirely clean : and you are clean, but not all.” For he knew his betrayer : 11 therefore he said : “ You are not all clean.”

So when he had washed their feet, and taken his 12 outer garments, and sat down again, he said to them : “ Do you know what I have done to you ? You call 13 me, ‘ Master,’ and, ‘ Lord :’ and you say well ; for so I am. If I then, the Lord and the Master, have 14 washed your feet, you also ought to wash one another’s feet. For I have given you an example, that you 15 also should do as I have done to you. I tell you 16 very truly, ^a a slave is not greater than his master, nor ¹ an apostle greater than he who sent him. If 17 you know these things, blessed are you if you practice them. I am not speaking of you all ; I know 18 whom I have chosen : but it is that the scripture may be fulfilled : ^b ‘ He that eats my bread with me raised his heel against me.’ I tell you ² now before 19 it happens, that, when it does happen, you may believe that ³ I AM. Most truly I tell you, ^c he who 20 receives any one whom I send receives me ; and he who receives me receives him who sent me.”

^a John 15. 20.
Matt. 10. 24.
Luke 6. 40.

¹ Or, one who
is sent

^b Ps. 40. 10.

² Or, henceforth

³ Or, I am he
^c Matt. 10. 40.
Luke 10. 16.

2. *The Traitor Pointed Out and Dismissed.*

When Jesus had said these things, he was troubled 21 in spirit, and solemnly affirmed and said : ^d “ I tell you most truly, that one of you will betray me.” The disciples looked at one another, in doubt of 22 whom he was speaking. One of his disciples—one 23 whom Jesus loved*—was reclining upon the breast of Jesus. Simon Peter therefore made a sign to 24 him, and said to him : “ Ask who is it of whom he is speaking ? ” He leaning back on Jesus’ breast 25 said to him : “ Lord, who is it ? ” Jesus answered : 26 “ He it is for whom I shall dip the morsel, and to whom I shall give it.” So when he had dipped the morsel, he handed it to Judas, the son of

^d Matt. 26. 21.
Mark 14. 18.
Luke 22. 21.

are clean : the apostles were, all but Judas, in a state of sanctifying grace.

* *Whom Jesus loved : for whom he had an especial love.* St. John always speaks of himself by this epithet.

27 Simon Iscariot. And after the morsel Satan entered into him.* Jesus therefore said to him: "What 28 you are going to do, do quickly." Now none of those who were at the table knew for what purpose 29 he said this to him. For some supposed, because Judas had the purse, that Jesus had said to him: "Buy those things which we need for the feast;" or, 30 that he should give something to the poor. He then, when he had received the morsel, went out immediately.† And it was night.

31 When therefore he had gone out, Jesus said: "Now is the Son of man exalted, and God is exalted 32 in him;¹ and God will also² exalt him to himself, and will immediately exalt him.

§ 2.—THE DIVINE DISCOURSE IN THE CENACLE.

1. *The New Commandment.*

33 "Little children, a little while longer I am with you. ^aYou will seek me: and, as I said to the Jews, 'Where I am going you cannot come,' so now I say 34 to you. ^bI give you a new commandment, that you love one another; that, as I have loved you, 35 you also love one another. By this shall all men know that you are my disciples, *namely*, if you have love for one another."

2. *The Warning to Peter.*

36 Simon Peter said to him: "Lord, where are you going?" Jesus replied: "Where I am going you cannot follow me now; but you shall follow after-

* *Satan entered into him.* To dip a morsel of bread and give it to any one was a sign of special regard. Since therefore Judas was unmoved even by this act of friendship, his soul was deservedly delivered over to Satan.

† *Went out immediately.* It is not clear that Judas was present at the Institution of the Holy Eucharist, though many presume that he was. SS. Matthew and Mark place the detection of the traitor *before* the Institution. Now St. John states expressly that after his detection Judas went out immediately; so it is probable that the Institution took place after he had left.

ward." ^a Peter said to him: "Lord, why can I not follow you now? I will lay down my life for you." <sup>b Matt. 26.35.
Mark 14.29.
Luke 22.33</sup>

Jesus answered: "Will you lay down your life for me? I tell you most assuredly, ¹ the cock will not crow, till you have denied me thrice."

¹ Or, *the bugle
will not sound*

3. Jesus Goes to Prepare a Place for His Disciples.

"Let not your heart be troubled. You believe in God; believe also in me. In my Father's house are many ² mansions. If it were not so, I would ³ have told you; for I go to prepare a place for you. And if I go and prepare a place for you, I am coming again, and will receive you to myself: that where I am you also may be. And you know the way where I am going."

¹⁴ The Gos-
pel for SS.
² Philip and
James's
Day, May 1.
² Or, *abiding-
places*
³ ³Or, *have told
you that I go*

4. He is the Way.

Thomas said to him: "Lord, we do not know where you are going; and how can we know the way?" Jesus said to him: "I am the Way, and the Truth, and the Life. No one can come to the Father, but through me. If you had known me, you would have known my Father also: from henceforth you know him, and have seen him."

5. He and the Father Are One in Essence.

Philip said to him: "Lord, show us the Father, and it will be enough for us." Jesus said to him: "Have I been so long a time with you, and you do not know me, Philip? He who has seen me has seen the Father; * how can you say, 'Show us the Father?' Do you not believe that I am in the Father, and the Father in me? The words that I say to you I speak not from myself; but the Father abiding in me is doing his works. Believe me that I am in the Father, and the Father in me: or else believe because of the works themselves.

* *He who has seen me has seen the Father.* He who has seen Jesus has seen a Person who is of one Nature with God the Father—one and the same God.

6. *Three Motives of Consolation for the Disciples.*a. *Whatever They Ask in His Name Shall be Granted.*

"I tell you most truly that he who believes in me shall do the works that I do—and greater than these shall he do—because I go to the Father.*

^aJohn 16. 23. 13 Matt. 7. 7.
and 21. 22.
Mark 11. 24. 14 If you ask anything in my name, that will I do.

b. *The Paraclete Shall be Sent to Them.*

15 "If you love me, keep my commandments.
16 And I will ask the Father, and he will give you another ¹Paraclete,† to remain with you forever—
17 the Spirit of truth, whom the world cannot receive, because it neither sees him nor knows him; but you know him, for he abides with you, and shall be in you.

c. *Jesus will see Them Again.*

²Or, *desolate* 18 "I will not leave you ²orphans: I am coming to
19 you. A little while longer, and the world will see me no more; but you will see me: because I live, ³you
20 shall live also. In that day you will know that I
21 am in my Father, and you in me, and I in you. He who has my commandments and observes them, he it is who loves me; and he who loves me shall be loved by my Father, and I will love him, and will manifest myself to him." Judas (not the Iscariot) said to him: "Lord, what has happened † that you will manifest yourself to us, yet not to the world?"

* Because I go to the Father: as if to say, When I have gone to the Father to sit and reign with him as God of God, I will, through my servants on earth, do more manifestly as God the things that are proper to God.

† *Paraclete*: a Greek word, which means comforter, advocate, helper, exhorter, interpreter, and intercessor. Perhaps Comforter, or Strengthener, is the best English equivalent.

‡ *What has happened, &c.?* The question betrays disappointment. The apostles were expecting their Master to reveal himself to the Jews as their king. His answer (in the following verse) implies that the manifestation was to be by grace in the heart.

Jesus answered him: “If a man loves me, he will 23
keep my doctrine; and my Father will love him, and
we will come to him, and make our abode with him.
He who does not love me will not keep my doctrine; 24
and the doctrine which you have heard is not mine,
but the Father’s who sent me.”

The Gos-
pel for the
Feast of
Pentecost.

7. *The Holy Ghost as Teacher and Comforter.*

“I have spoken these things to you while remain- 25
ing with you. But the Paraclete, the Holy Ghost, 26
whom the Father will send in my name, he will
teach you all things, and bring to your remembrance
all that I said to you. Peace I leave with you; my 27
peace I give you: not as the world gives do I give
you. Let not your heart be troubled, nor let it be
afraid. You heard me say to you, ‘I am going 28
away, and I am coming to you.’ If you loved me
you would have rejoiced because I am going to the
Father: for the Father is greater than I.* And now I 29
have told you before it happens, that when it does
happen you may believe.

“I shall no longer have much conversation with 30
you, for the prince of this world is coming, and he
has no part with me. But *this is necessary* that the 31
world may know that I love the Father, and act
as the Father commanded me. ¶ Arise let us go
hence.†

* *The Father is greater than I.* God the Father is greater than the Son as man. Or, although the Divine Persons are perfectly equal, having the same nature and essence, yet the Father is the Principle from whom the Son proceeds by an ineffable Generation.

† *Arise, let us go hence.* There are several explanations of this break in the discourse. 1. Our Lord now arose with his apostles, and after the hymn of thanksgiving went forth to Gethsemane, continuing his discourse on the way. This seems hardly probable, in view of the Sacerdotal Prayer that follows, which would be more likely to be pronounced in the supper-room as a conclusion of the solemn function of the night, than while walking on the road to the Mount of Olives. 2. He now arose to go, but being full of his subject sat down again, and finished his discourse. 3. Here may have taken place the Institution of the Holy Eucharist, the words in question indicating a temporary change of place, to give the attendants

8. *The Vine and the Branches.*

15 “I am the true vine, and my Father is the vine-dresser. Every branch in me that does not bear fruit he removes; and every *branch* that bears fruit he ^aJohn 13. 10. **3** prunes, that it may bear more fruit. ^a As for you, you are already pruned* because of the doctrine which **4** I have declared to you. Remain in me, and I *am* in you. As the branch cannot bear fruit of itself, unless it remains on the vine; so neither can you, unless **5** you remain in me. I am the vine, you are the branches: he who remains in me, and I in him, bears much fruit: for apart from me you can do nothing.

¹ Lit. *cast out.* **6** If a man does not remain in me, he is ¹ lopped off as a branch, and withers; and they will gather them and cast them into the fire, and they are burned.

7 If you remain in me, and my doctrine remains in you, ask whatever you will, and it shall be done for you.

8 By this is my Father glorified, that you should bear **9** much fruit; and you shall become my disciples. As the Father has loved me, I also have loved you.

10 Continue in my love. If you keep my commandments, you shall continue in my love; just as I have kept my Father's commandments, and continue in **11** his love. I have spoken thus to you, that my joy may be in you, and your joy may become full.

9. *Again Concerning Mutual Love.*

^b John 13. 34. **12** ^b“This is my commandment, that you love one

room to remove the remains of the paschal supper, and arrange for the celebration of the new and Divine Mystery which was to take the place of the old. The tone and spirit of the remaining portion of the discourse seem to give color to this view. 4. The Evangelist, having written Our Lord's final words, may, on again taking up his pen, have added, by the inspiration of the Holy Ghost, parts of the discourse which he had before omitted, including the Lord's Sacerdotal Prayer. This also seems not improbable, when we consider that he afterward added all that is contained in the twenty-first chapter, though he had already written a conclusion to his Gospel at the end of the twentieth chapter.

* *You are already pruned.* The Greek seems to convey the idea that the disciples were now purified or pruned of sin, as a vine is pruned of dead twigs.

another, even as I have loved you. Greater love 13 has no one than this, that one should lay down his life for his friends. You are my friends, if you 14 do what I command you. No longer do I call you 15 ¹ servants; for the ² servant does not know what his lord does: but I have called you friends; for everything which I heard from my Father I have made known to you. You did not choose me, 16 but I chose you, and planted you, that you should ³ grow and bear fruit, and that your fruit should remain: that whatever you shall ask of the Father in my name, he may give you.¶ ⁴ These things I 17 command you, that you may love one another.

10. *The Hatred of the World.*

“If the world hates you, know that it has hated 18 me before *it hated* you. If you were of the world, 19 the world would love its own: but because you are not of the world, but I chose you out of the world, therefore the world hates you. ^a Bear in mind the 20 statement which I made to you, ‘A slave is not greater than his master.’ ^b If they persecuted me, they will persecute you also; if they heeded my teaching, they will heed yours also. But all these things they 21 will do to you for my name’s sake, because they know not him who sent me. If I had not come and 22 spoken to them, they would have had no sin; but now they have no excuse for their sin. He who 23 hates me hates my Father also. If I had not done 24 among them the works which no one else did, they would have had no sin; but now they have both seen and hated both me and my Father. But *this* 25 *is so*, that the word may be fulfilled which is written in their law: “‘They hated me without any cause.’¶ But when the Paraclete comes, ^d whom I will send 26 you from the Father, the Spirit of truth, who proceeds from the Father, he shall give testimony about me. Yes, and you shall give your testimony, be- 27 cause you have been with me from the beginning.

¹ Lit. slaves.
² Lit. slave.

³ Lit. go on.

The Gos-
pel for SS.
Simon and
Jude’s day,
Oct. 28.
⁴ Or, *This I
command
you, that you
love one
another*

^a John 13. 16.
Matt. 10. 24.

^b Matt. 24. 9.

^c Ps. 24. 19.
The Gos-
pel for the
Sunday
within the
Octave of
the Ascen-
sion.
^d Luke 24. 49.

11. *Future Persecutions.*

16 “I have spoken these things to you, that you may
2 not be scandalized. They will expel you from
 the synagogues: yes, the time is coming, when who-
 ever kills you will think that he is offering homage
3 to God. And all this they will do, because they do
4 not know the Father, nor me. But I have told you
 these things, that when the time for them is come*
 you may call to mind that I told you of them. ☩

12. *How the Holy Ghost, when He Comes, will Act*
a. Toward the World.

The Gos-
pel for the
Fourth
Sunday
after
Easter.

¹Or, justice

5 “Now I did not tell you these things from the be-
 ginning, because I was with you: but now I am
 going to him who sent me; yet not one of you asks
6 me, ‘Where are you going?’ but because I have
 told you these things, sorrow has filled your heart.
7 Nevertheless, I tell you the truth; it is for your
 advantage that I go away: for if I do not go away,
 the Paraclete will not come to you; but if I do go, I
8 will send him to you. And he, when he is come, will
9 put the world to shame concerning sin,† concerning
10 ¹righteousness, and concerning judgment; concerning
 sin, because they do not believe in me; concerning
¹righteousness,† because I am going to the Father,
11 and you see me no more; concerning judgment,†
 because the prince of this world has been judged.

* *When the time for them is come*: when the enemies of Christ
 will be allowed to persecute his disciples.

† *Concerning sin*. The Holy Ghost will bring many to a
 sense of the grievousness of their sin in rejecting Christ, and
 by his light and gifts will show to all that unbelief is without
 excuse.—*Concerning righteousness*, that is, of holiness. The
 holiness of Christ and the truth of his teaching will be shown
 by the Holy Spirit. Or, instead of *righteousness*, we may
 translate, *justice*: taking the word in this sense St. Cyril of
 Alexandria understands by the text that the Holy Ghost will
 justify the faithful—show them to be just—in believing the
 Divinity of Christ.—*Concerning judgment*, or, *condemna-
 tion*. Satan, who is styled the prince of this world, has been
 condemned and crushed by Christ. “He is condemned,” says
 St. Cyril, “inasmuch as he cannot overcome those who
 through the faith of Christ are sealed with the Holy Spirit for
 justice and sanctification.”

b. Toward the Disciples.

“I have still many things to say to you, but you 12 cannot bear them now. However, when the Spirit 13 of truth himself is come, he will guide you into all the truth: for he will not speak from himself, but whatever he hears* he will speak; and he will announce to you the events that are to come. He will 14 glorify me: for he will take of what is mine,† and will announce it to you. ✕ All things whatever the 15 Father has are mine: for this reason I said, that he takes of what is mine, and will announce it to you.

13. Present Sorrow to be Turned into Joy.

“A little while, and you behold me no more; and 16 again a little while, and you shall see me.” So 17 The Gos-pel for the Third Sun-day after Easter. some of his disciples said to one another: “What is this that he is saying to us, ‘A little while, and you do not behold me; and again a little while, and you shall see me;’ and, ‘Because I go to the Father?’” They were saying therefore: “What is 18 this little while of which he speaks? We do not know what he is talking of.” Jesus perceived that they 19 would like to question him, and he said to them: “Are you inquiring among yourselves about this, because I said, ‘A little while, and you do not behold me; and again a little while, and you shall see me?’ I tell you most truly, that you 20 shall weep and lament, but the world will rejoice: you shall be sorrowful, but your sorrow shall be turned into joy. A woman when she is in child- 21 birth has sorrow, because her hour is come; but when she is delivered of the child, she no longer remembers the anguish for the joy that a man is born

* *Whatever he hears*, that is, knows from the Father and the Son by the communication of the Divine Essence. “He hears from him from whom he proceeds . . . from whom his essence is, from him is his knowledge; and to hear is the same as to know.” *St. Augustine.*

† *He will take of what is mine*, of that Essence which is common to the Three Divine Persons, *and will announce it to you*—will communicate to you light regarding things Divine.

22 into the world. So you also now have sorrow ; but I will see you again, and your hearts shall rejoice, and your joy no one shall take away from you : ☧

¹ Or, *anything*

23 and in that day you will not ask me ¹ any question.* I tell you most assuredly, ^a if you make any petition to the Father, he will grant it you in my name.

24 Hitherto you have asked for nothing in my name : ask, and you shall receive, that your joy may be full.

14. Conclusion of the Discourse.

25 “I have spoken these things to you in figures of speech : † the time is coming, when I will no longer speak to you figuratively, but will tell you plainly of the Father. In that day you shall make your petitions in my name : and I do not say to you that I will

27 ask the Father in your behalf ; for the Father himself loves you, because you ² love me, and steadfastly

28 believe that I came forth from God. I came out from the Father, and am come into the world : again,

29 I leave the world, and go to the Father.” His disciples said : “Ah, now you speak plainly, and are not

34 speaking in figures. Now we know that you know all things, and need not that any one should question you : by this we believe that you came forth from

31 God.” ☧ Jesus answered them : “Do you now

32 believe ? ^b Why, the time is coming, yes, is come, when you shall be scattered, every man to his own place, and shall leave me alone : and yet I am not

33 alone, because the Father is with me. I have spoken these things to you, that in me you may have peace. In the world you shall have tribulation : but be of good cheer ; I have overcome the world.”

15. The Sacerdotal Prayer of Christ.

17 These words spoke Jesus ; and raising his eyes to

* You will not ask me any question : for all will be clear to you when you behold me risen again ; you will have no more doubts.

† Figures of speech : because of the inability of the disciples to fully comprehend heavenly things.

heaven, he said : “ Father, the hour is come ; glorify thy Son, that thy Son may glorify thee : ^a even as thou gavest him authority over all flesh, that he might give eternal life to all whom thou hast given him. And this is the life eternal, that they should know thee the only true God, and him whom thou didst send, Jesus Christ. I glorified thee on the earth, having accomplished the work which thou hast given me to do. And now do thou glorify me,* O Father, ¹at thy side, with the glory which I had with thee before the world was.

2 • Matt. 28.18.

3

4

5

¹Lit. with thyself.

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^bJohn 18. 9.

13

^cSee Ps 108. 8.

14

^dOr, hates

15

“ I manifested thy name to the men whom thou gavest me out of the world. Thine they were, and to me thou gavest them ; and they have kept thy doctrine. Now they know that everything thou hast given me is from thee : for the words which thou gavest me I have given to them ; and they accepted them, and recognized truly that I came forth from thee, and they believed that thou didst send me. I pray for them : I pray not for the world, but for those whom thou hast given me ; for they are thine. And all things that are mine are thine, and thine are mine ; and I am glorified in them. And I am no longer in the world, while these are in the world, and I am coming to thee. Holy Father, keep in thy name those whom thou hast given me, that they may be one, even as we are. While I was with them, I kept in thy name ^bthose whom thou hast given me ; and I guarded them, and not one of them perished, but the son of perdition, ^cthat the scripture might be fulfilled. But now I am coming to thee ; and these things I declare in the world, that they may have in themselves the fulness of my joy. I have given them thy doctrine, and the world ^dhated them, because they are not of the world, even as I am not of the world. I pray not that thou wouldest take them out of the world, but that thou wouldest

* Do thou glorify me. The Son of God asks for his human nature a participation in that Divine Glory, which as God he had with the Father from all eternity.

¹ Or, from the evil one 16 keep them ¹ out of evil. They are not of the world,

² Or, sanctify 17 even as I am not of the world. ² Consecrate them

18 in the truth : thy doctrine is truth. As thou didst send me into the

³ Or, sanctified 19 world. And for their sakes I ³ consecrate myself, that they themselves also may be consecrated in truth.

20 “And not only for them do I pray, but also for those who believe in me through their teaching ; that

they may all be one : that as thou, Father, art in me, and I in thee, they also may be in us ; that the world

22 may believe that thou didst send me. And the glory which thou hast given me I have given them ; * that

23 they may be one, even as we are one : I in them, and thou in me, that they may be perfected ⁴ into one, that

the world may know that thou didst send me, and thou didst love them, even as thou didst love me. Father,

I will that, where I am, they also whom thou hast given me may be with me ; that they may behold my glory, which thou hast given me ; for thou didst

25 love me before the foundation of the world. O righteous Father, the world ⁵ knows thee not, but I

⁵ know thee ; and these ⁵ know that thou didst send

26 me ; and I made thy name known to them, and will make it known ; that the love wherewith thou didst love me may be in them, and I in them.”

⁴ Lit. into one thing.

⁵ Or, knew

§ 3.—THE PASSION OF OUR LORD JESUS CHRIST.

1. Jesus in the Garden.

18 When Jesus had spoken these words, ^a he proceeded with his disciples across the brook ^b Kedron, where there was a garden, into which he himself entered

2 with his disciples. Now Judas also, who was betraying him, knew the place : for Jesus frequently resorted

3 there with his disciples. ^b Judas then, having received the cohort, and some officials from the chief priests and the Pharisees, came there with lanterns

4 and torches and weapons. Jesus therefore, knowing all the things that were coming upon him, went for-

The Passion for Good Friday.

^a Matt. 26.36.
Mark 14.32.

Luke 22.39.

^b Or, of the cedars

^b Matt. 26.47,
&c.

Mark 14.43,
&c.

Luke 22.47,
&c.

* I have given them, by making my apostles and their successors partakers of my Divine mission and authority.

ward, and said to them: "Whom do you seek?" They answered him: "Jesus of Nazareth." Jesus said to them: ¹"I AM HE." And Judas also, who betrayed him, was standing with them. When therefore he said to them, ¹"I am he," they started backward, and fell to the ground. So he asked them again: "Whom do you seek?" and they said: "Jesus of Nazareth." Jesus answered: "I told you that ¹I am *he*; if then you seek me, let ²these go their way;" that the word which he said might be fulfilled: ^a"Of those whom thou hast given me I lost not one." Simon Peter therefore, having a sword, drew it, and struck the high priest's bondservant, and cut off his right ear. And the servant's name was Malchus. Jesus thereupon said to Peter: "Put up the sword ¹¹into the sheath. Shall I not drink the cup which the Father has given me?"

⁵ 1 Or, I AM

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² That is, *the*
disciples.

⁹ ^a John 17. 12.

2. *He is Brought Before Annas and Caiaphas.*

So the cohort, and the ³tribune, and the Jewish officials arrested Jesus, and bound him, and led him to Annas first, for he was father-in-law to Caiaphas, who was high priest that year. ^b Now Caiaphas was he who gave the advice to the Jews, that it was expedient that one man should die for the people.

¹² ³ G. Chili-
arch: i. e.,
captain of a
thousand.

¹⁴ ^b John 11. 49,

^{50.}

3. *Peter's First Denial.*

But Simon Peter was following Jesus, and so was another disciple. Now that disciple was known to the high priest, and went in with Jesus into the court of the high priest; ^c but Peter was standing near the outer door. So the other disciple, who was known to the high priest, went out and spoke to the portress, and brought in Peter. ^d The maid therefore who was doorkeeper says to Peter: "Are you also one of this man's disciples?" Says he: "I am not." Now the ^eservants and officials, having made a charcoal fire, for it was cold, were standing and warming themselves; and Peter also was with them, standing and warming himself.

¹⁵ ^c Matt. 26. 58.
Mark 14. 54.
Luke 22. 54,
55.

¹⁷ ^d Matt 26 69,
70.
Mark 14. 66-
68
Luke 22. 56,
57.
^e Lit. slaves

4. *Jesus Examined by the High Priest.*

¹That is,
Caiaphas.

19 ¹The high priest accordingly questioned Jesus
20 about his disciples, and about his teaching. Jesus
answered him: “I have spoken openly to the world;
I always taught in synagogues and in the temple,
where all the Jews resort, and I spoke nothing in
21 secret. Why do you question me? question those
who have heard *me* as to what I spoke to them: they
22 know what I said.” And when he had said this,
one of the officials standing by struck Jesus with
his hand, saying: “Is that the way you answer the
23 high priest?” Jesus answered him: “If I have spoken
wrongly, bring proof of the wrong; but if rightly,
24 why do you strike me?” Now Annas ^ahad sent*
him bound to Caiaphas the high priest.

^aSee Matt.
26. 57, 69.
Luke 22. 54,
57.

5. *Peter's Second and Third Denials.*

^bMatt. 26. 71, 25
&c.
Mark 14. 69,
&c.
Luke 22. 58,
&c.

^bBut Simon Peter was standing and warming him-
self. They said to him therefore: “Are you also
one of his disciples?” He denied, and said: “I
26 am not.” One of the high priest’s servants, who was
a relative of him whose ear Peter had cut off, said:
27 “Did I not see you in the garden with him?” So
Peter denied again; and immediately ²the cock crew.

²Or, *the bugle*
sounded

6. *Jesus Delivered Over to Pilate.*

^oMatt. 27. 2.
Mark 15. 1.
Luke 23. 1.
³That is, *the*
government
palace.

28 ^oThey led Jesus therefore from Caiaphas to the
³prætorium: and it was early morning; but they
themselves did not enter the ³prætorium, that they
29 might not be defiled, but might eat the passover. So
Pilate went out to them, and said: “What charge
30 do you bring against this man?” They answered
him: “If he were not a criminal, we would
31 not have delivered him over to you” Pilate there-
fore said to them: “Take him yourselves and try

* *Had sent.* So Abp. Kenrick here translates the Greek
aorist, which often has a pluperfect force. He says in a note,
“This verse might follow ver. 13, since all that is above
related took place in the court of Caiaphas, as is evident from
its connection with what follows, and from a comparison of
this statement with those of the other evangelists.”

him according to your law." The Jews said to him: "We are not permitted to put any one to death:"^a that the word of Jesus might be fulfilled, which he spoke, signifying by what death he should die.*

^a John 12. 32.
Matt. 20. 19.

7. *The First Examination by Pilate.*

^b Pilate accordingly entered the prætorium again, and calling Jesus said to him: "Are you the King of the Jews?" Jesus answered: "Do you say this of yourself, or did others tell it you about me?" Pilate answered: "Am I a Jew? Your own nation and the chief priests delivered you over to me: what have you done?" Jesus answered: "My kingdom is not of this world: if my kingdom were of this world, then my retainers would fight, that I might not be delivered up to the Jews: but as it is, my kingdom is not from hence." Pilate therefore said to him: "You are a king then?" Jesus answered: "^c You say that I am a king. I was born for this, and have come into the world for this—to give my testimony to the truth. Every one who belongs to the truth hears my voice." Pilate said to him: "What is truth?"

^b Matt. 27. 11.
Mark 15. 2.
Luke 23. 3.

^c Or, *You say it, because I am a king*

8. *Jesus and Barabbas.*

When he had said this, he went out again to the Jews, and said to them: "I find no guilt in him. But you have a custom that I should release you one prisoner at the Passover: is it your desire therefore that I should release you the King of the Jews?" Thereupon they all cried out again: "Not this man, but Barabbas." Now Barabbas was a robber.

^d Matt. 27. 15 &c.
Mark 15. 6, &c.
Luke 23, 17, &c.

9. *Jesus Scourged and Crowned with Thorns.*

^e Then Pilate accordingly took Jesus, and scourged him. And the soldiers plaited a crown of thorns, and placed it on his head, and cast round him a

^d Matt. 27. 26, &c.
^e Mark 15. 15, &c.

* By what death he should die: namely by crucifixion, the death penalty inflicted by the Romans upon criminals who were not Roman citizens. The Jews were not permitted by their Roman masters to put any one to death; had they been they would have stoned Jesus, this being the death penalty of the Mosaic Law.

3 purple mantle; and they came up to him and said: “Hail, King of the Jews!” And they struck him with their hands.

10. *Ecce Homo.*

4 And Pilate went out again, and said to them: “See, I bring him out to you, that you may know **5** that I find no guilt in him.” So Jesus came out, wearing the crown of thorns and the purple mantle. And Pilate said to them: “BEHOLD, THE MAN!” **6** When therefore the chief priests and officials saw him, they cried out: “Crucify! crucify!” Pilate said to them: “Take him yourselves, and crucify him: for as for me, I find no guilt in him.” The **7** Jews answered him: “As for us, we have a law; and according to that law he ought to die, because he made himself out to be the Son of God.”

11. *The Second Examination by Pilate.*

¹Or, author.
ity

8 So when Pilate heard this saying, he became still **9** more afraid; and entering the prætorium again, he said to Jesus: “From whence do you come?” But **10** Jesus gave him no answer. Pilate therefore said to him: “Will you not speak to me? do you not know that I have ¹ power to discharge you, and have ¹ power **11** to crucify you?” Jesus answered him: “You would have no ¹ power at all against me, unless it had been given you from above. Therefore he who delivered me over to you is guilty of greater sin.”

12. *Jesus Condemned to Death.*

²Or, *From
this moment*

³Lit. speaks
against.

12 ²Upon this Pilate attempted to discharge him: but the Jews cried out: “If you discharge this man, you are not a friend of Cæsar’s. Any one who sets **13** himself up as king ³ is opposing Cæsar.” When Pilate therefore heard these words, he brought Jesus out, and sat down on the judgment-seat, at a place called “the **14** Pavement,” but in Hebrew, “Gabbatha.” And it was the Preparation-day* of the Passover. It was about

* *The Preparation-day*: the eve of the Paschal Sabbath; that is, of the sabbath occurring within the octave of the Passover.

the sixth hour: and he said to the Jews: “Behold, your King!” But they shouted: “Away with him, 15 away with him, crucify him!” Pilate said to them: “Shall I crucify your King?” The chief priests answered: “We have no king but Cæsar.”* Then 16 therefore he delivered him over to them to be crucified.

13. *The Crucifixion.*

So they took Jesus; ^a and he went out, bearing 17 the cross for himself, to the place called “The Place of ‘a Skull,’ but in Hebrew, “Golgotha;” where 18 they crucified him, and with him two others, one on either side, and Jesus in the middle.† And Pilate 19 had also written an inscription and placed it on the cross; and the writing was: “JESUS OF NAZARETH, THE KING OF THE JEWS.” This inscription accord- 20 ingly many of the Jews read; for the place where Jesus was crucified was near the city; and it was written in Hebrew, Latin, and Greek. The chief 21 priests of the Jews therefore said to Pilate: “Do not write, ‘The King of the Jews;’ but, that he himself said, ‘I am King of the Jews.’” Pilate answered: 22 “What I have written I have written.”

The soldiers, then, when they had crucified Jesus, 23 took his garments, which they divided into four shares, a share for each soldier, and also the ²tunic. Now the ²tunic was without seam, woven throughout from the top. So they said to one another: “Let us not 24 tear it, but let us throw for it, whose it shall be:” that the scripture might be fulfilled which says:

* *We have no king but Cæsar.* By this public declaration the Jews renounced their Messiah, the honor of being the chosen people of God, and their independence as a separate nation, and announced themselves to be but the subjects of a Gentile power—a condition in which they have continued up to the present time.

† *And Jesus in the middle.* St. Augustine says, “The cross itself, if you will observe, was a tribunal: for, the judge being in the middle, the robber who believed was acquitted, the other who blasphemed was condemned. By this [the Lord] intimates what he will do with the living and the dead, some of whom he will place on his right hand, and others on his left.”

^a Matt. 27. 33,
&c.
Mark 15. 22,
&c.
Luke 23. 33.
&c.
¹ Lat. Cal-
vary.

² Or, coat

^a Ps. 21. 19.

^a “They parted my garments among them,
And upon my vesture they cast lots.”

14. Jesus Commends His Mother to the Care of John.

- 25 These things then the soldiers did. But by the cross of Jesus were standing his mother, and his mother's ¹sister, Mary, the ²wife of Cleopas, and ¹Or, cousin
²Or, daughter 26 Mary Magdalene. When Jesus therefore saw his mother, and the disciple whom he loved standing by, he said to his mother: “Woman, behold your son!”* Then said he to the disciple: “Behold your mother!” And from that hour the disciple took her to his own *home*.

15. The Death of Christ.

- 28 After this Jesus, knowing that all things were finished, ^t that the scripture might be accomplished, ^t See Ps. 68. 22. 29 said: “I thirst.” There was a vessel set there full of vinegar: so they put a sponge full of the vinegar 30 upon a hyssop stalk, and put it to his mouth. When Jesus therefore had received the vinegar, he said: “It is finished:”† and he bowed his head and gave up the ghost.

16. His Side is Opened With a Lance.

- 31 The Jews then, because it was Preparation-day, that the bodies should not remain on the cross upon the sabbath (for that sabbath day was a high *day*), begged Pilate that their legs might be broken, and 32 that they might be taken away. So the soldiers came, and broke the legs of the first, and of the other 33 who was crucified with him: but when they came to Jesus, and saw that he was already dead, they did

* *Woman, behold thy son.* Jesus seems here to have intimated that Mary was to be thenceforth regarded as the Mother of the human race, St. John representing mankind. “Mary is undoubtedly the Mother of the members [of Christ], which we are, since she has concurred by her charity in the bringing forth of the faithful in the Church who are members of the Head, of which she is corporeally the Mother.” *St. Augustine.*

† *It is finished.* The types and prophecies of the Old Testament are fulfilled; the work assigned to Jesus by his Father is completed; his labors and suffering are at an end.

not break his legs: however, one of the soldiers pierced his side with a spear, and immediately there came out blood and water.* And he who witnessed it gives this testimony, and his testimony is true; and he knows that he speaks the truth, that you also may believe. For these events happened, that the scripture might be fulfilled: ^a“A bone of his shall not be broken.” And again another scripture says: ^b“They shall look on him whom they pierced.”

^a Ex. 12. 46.
Num. 9. 12.

^b Zach. 12.10

17. *The Descent from the Cross, and the Burial.*

^c After this, Joseph of Arimathæa (who was a disciple of Jesus, but a concealed one, on account of his fear of the Jews), begged Pilate that he might take away the body of Jesus; and Pilate gave leave. He came therefore, and took away his body. And ^dNicodemus also, he who at the first came to him by night, came bringing a mixture of myrrh and aloes, about a hundred pound weight. So they took the body of Jesus, and bound it in linen cloths with the spices, as the custom of the Jews is to bury. Now in the place where he was crucified there was a garden; and in the garden a new tomb, in which no man had as yet been laid. There then, because of the Preparation-day of the Jews (for the tomb was near at hand), they laid Jesus. ♫

^c Matt. 27.57,
&c.
Mark 15. 43,
&c.
Luke 23. 50,
&c.

^d John 3. 2.

§ 4.—THE RESURRECTION AND APPARITIONS OF CHRIST.

1. *Magdalene, Peter and John at the Sepulchre.*

^e Now on the first day¹ of the week Mary Magdalene came early in the morning to the tomb, while it was yet dark, and saw that the stone had been taken away from the tomb. So she came running to Simon Peter, and to the other disciple whom Jesus loved, and said to them: “They have taken away the Lord out of the tomb, and we know not where they have

^e Matt 28. 1.
Mark. 16. 1.
Luke 24. 1.
¹ Or, after the Sabbath

2

* *There came out blood and water.* The Fathers consider this as symbolical of the Sacraments, especially of Baptism and the Holy Eucharist. Tradition gives the name of the soldier as Longinus.

3 laid him." Peter therefore went out, and the other
 4 disciple, and they went toward the tomb. Now they
 were both running together; and the other disciple
 5 outran Peter, and arrived first at the tomb; and stooping
 down and looking in, he saw the linen cloths
 6 lying; yet he did not go in. Simon Peter therefore
 came following him, and went into the tomb; and
 7 he beheld the linen cloths lying, and the napkin,
 which had been on his head, not lying with the linen
 8 cloths, but rolled up in a place by itself. Then that
 disciple therefore, who arrived first at the tomb,
 9 also went in; and he saw, and believed. For as yet
 10 they did not understand the scripture, that he must
 rise from the dead. So the disciples returned to their
 own companions.

2. *Jesus Appears to Magdalene.*

11 But Mary was standing outside at the tomb weeping. So as she wept, she stooped down and
 12 looked into the tomb; and she beheld two angels in white sitting, one at the head and one at the feet,
 13 where the body of Jesus had lain. They said to her: "Woman, why do you weep?" She said to them:
 "Because they have taken away my Lord, and I
 14 know not where they have laid him." When she
 had said this, ^ashe turned around, and beheld Jesus
 15 standing, yet did not know that it was Jesus. Jesus
 said to her: "Woman, why do you weep? whom are
 you seeking?" She, supposing him to be the gardener,
 said to him: "Sir, if you have carried him away from
 here, tell me where you have laid him, and I will
 16 take him away." Jesus said to her: "Mary!"
 She turned and said to him in Hebrew: "Rab-
 17 boni;" which means, "Master." Jesus said to her:
¹"Touch me not; * for I have not yet ascended to the
 Father: but go to my brethren, and say to them, 'I
 ascend to my Father and your Father, and my God

¹ Or, *Handle me not*

* *Touch me not.* Our Lord's meaning may have been, There is no need to handle me, as if to make sure of me; it is I myself, and not a vision; nor have I yet ascended into heaven; I am still here with you.

and your God.''" ^a Mary Magdalene came and told ¹⁸ ^a **Mark 16.10.** the disciples : "I have seen the Lord ;" and that he had said these things to her.

3. *He Appears to the Apostles in the Absence of Thomas.*

^b So when it was evening on that day, the first day ¹⁹ ^{The Gospel for Low Sunday.} of the week, and the doors, where the disciples were assembled, were fast closed ^{*} for fear of the Jews, Jesus came and stood in their midst, and said to them : "Peace to you!" And when he had said ²⁰ this, he showed them his hands and his side. The disciples therefore were glad, when they saw the Lord. So Jesus said to them again : "Peace to ²¹ you! as the Father has sent me, even so I send you." And when he had said this, he breathed on them, and ²² said to them : "Receive the Holy Ghost : ^c whose ²³ ^{c Matt. 18.18.} sins you forgive, [†] they are forgiven them ; and whose sins you retain, they are retained."

4. *The Incredulity of Thomas.*

But Thomas, one of the twelve, called ² Didymus, ²⁴ was not with them when Jesus came. So the other ²⁵ disciples said to him : "We have seen the Lord." But he said to them : "Unless I see in his hands the print of the nails, and put my finger into the

²⁴ **The Gospel for St. Thomas's Day, Dec.**

²⁵ ^{That is, the Twin.}

* *The doors were fast closed.* The risen body of Jesus was a real body, and identical with the body that was crucified. That it was a real body is shown by its reception of food (Luke 24. 43), and by its being rendered palpable at will ; that it was the same body that was crucified is shown by its bearing the wounds it had received. Nevertheless it was no longer subject to the laws of space and matter ; it could transport itself instantaneously from place to place, could pass through material objects, as in this instance, without suffering any resistance, and was subject in all things to the will of the soul. Such will be the condition of the bodies of the just in the resurrection at the last day.

† *Whose sins you forgive.* The power of offering sacrifice, which is the principal function of priesthood, had already been conferred on the apostles at the Institution of the Holy Eucharist : now, universal jurisdiction, and right (power) to exercise the second and next special function of the Christian priesthood, which consists in remitting sins, is bestowed on them.

print of the nails, and put my hand into his side, I will not believe."

5. The Apparition to the Apostles, Thomas Being Present.

26 And after eight days again his disciples were within, and Thomas with them. Jesus came, the doors being fast closed, and stood in their midst, and
 27 said : "Peace to you!" Then said he to Thomas : "Reach hither your finger, and see my hands ; and reach hither your hand, and put it into my side : and
 28 be not unbelieving, but a believer." Thomas answered
 29 him : "My Lord and my God!" Jesus said to him : "Because you have seen me,¹ you have believed : blessed are they who have not seen, and yet have believed."

¹Or, have you believed?

6. Why this Gospel was Written.

²John 21. 25. 30 Many other signs, then, Jesus did in the presence of his disciples, which are not written in this book.
 31 But these are written, that you may believe that Jesus is the Christ, the Son of God ; and that believing you may have life in his name.

EPILOGUE.

1. The Apparition at the Sea of Tiberias.

21 After this Jesus manifested himself again to the disciples at the Sea of Tiberias ; and he manifested himself in this way :

²That is the Twin.

2 There were together Simon Peter, and Thomas, called ²Didymus, and Nathanael of Cana in Galilee, and the sons of Zebedee, and two others of his disci-
 3 ples. Simon Peter says to them : "I am going a-fishing." They say to him : "We, too, are coming with you." And they went out, and got into the boat ;
 4 and that night they caught nothing. But when day was now breaking, Jesus stood on the shore : however the disciples knew not that it was Jesus.
 5 So Jesus said to them : "Children, have you any-
 6 thing to eat?" They answered him : "No." He said to them : "Cast the net on the right side of

the boat, and you shall find." They cast it therefore ; and now they had not strength to draw it for the multitude of fishes. Whereupon that disciple whom Jesus loved said to Peter : " It is the Lord." So when Simon Peter heard that it was the Lord, he girded his over-tunic about him (for he was ¹stripped), and threw himself into the water. But the other disciples came in the boat (for they were not far from the land, but about ²three hundred feet off), dragging the net of fishes. So when they got out upon the land, they saw a charcoal fire set, and ³fish laid upon it, and ⁴bread. Jesus said to them : " Bring some of the fish which you have just caught." Simon Peter ⁵went aboard, and drew the net to land full of great fishes, a hundred and fifty-three ; and for all there were so many, the net was not broken. Jesus said to them : " Come, break your fast." And none of ⁶the disciples dared inquire of him : " Who are you ?" knowing that it was the Lord. Jesus came and took the bread, and gave it to them, and the fish likewise. This is now the third time that Jesus was manifested to the disciples, after he had risen from the dead.

2. St. Peter is Made Supreme Shepherd of Christ's Flock.

So when they had broken their fast, Jesus said to Simon Peter : " Simon, son of John, do you ⁷love me more than these do ?" He said to him : " Yes, Lord, you know that I ⁶love you." He said to him : " Feed my lambs."* He said to him again the second time : " Simon, son of John, do you ⁵love me ?" He said to him : " Yes, Lord, you know that I ⁶love you." He said to him : ⁸" Be shepherd over my sheep."* He said to him the third time : " Simon, son of John, do you ⁶love me ?" Peter was grieved because he said to him the third time : " Do you ⁹love me ?" and he said to him : " Lord, you know all things ; you know that I ⁶love you." Jesus said to him : " Feed my sheep.*

¹Lit. naked:
or, lightly
clothed.

²G. two hundred cab?ts

³Or, a fish
⁴Or, a loaf

⁵Or, went up
⁶v. those
who reclined.

⁷Love in
these verses
represents
two differ-
ent words in
G. v.

⁸Or, Rule
over my
sheep
V. Feed my
lambs.

* Feed my lambs . . . Be shepherd over my sheep . . . Feed

3. *The Prediction about Peter and John.*

The Gos-
pel for St.
John the
Evangel-
ist's Day,
Dec. 27.

• John 13. 23.

- 18 “Most assuredly I tell you, when you were young, you girded yourself, and walked wherever you pleased: but when you become old, you shall stretch out your hands, and another will gird you, and carry you where you do not desire.” Now this he said, signifying by what kind of death he should glorify God. And when he had spoken this, he said 19 to him: “Follow me.” Peter turning about saw the disciple whom Jesus loved following—^a the one who leaned on his breast at the supper, and said: “Lord, who is it that is betraying you?” 20 So when Peter saw him, he said to Jesus: “Lord, 21 but what about this man?” Jesus said to him: 22 “If it is my will for him to remain till I come, what is 23 it to you? do you follow me.” This saying therefore went forth among the brethren, *namely*, that that disciple should not die. Yet Jesus did not say to him that he should not die; but: “If it is my will for him to remain till I come, what is it to you?”

4. *The Conclusion of this Gospel.*

- 24 This is the disciple who gives his testimony about these events, and wrote them: and we know that his testimony is true. ♫ 25 ^bBut there are many other things also which Jesus did; if every one of which were to be recorded, I suppose that even the world itself could not contain the books that should be written.

my sheep. Jesus, who proclaimed himself the Good Shepherd (John 10. 11), here in the most emphatic manner constitutes Peter the shepherd of his lambs and sheep, delegating to him his own authority and power. The Greek verb, *be shepherd over*, in its metaphorical signification, means, *to rule over, to govern, to teach.* As this authority to rule, govern and teach was given for the good of the entire flock, it is to last as long as the flock itself: consequently the authority given to Peter descends to his successors. This authority to teach, rule and sanctify the entire flock of Christ is ordinary, immediate, universal and supreme.